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# ABBE JOSEPH ANTHONY LUTZ

Among those most intimately connected with the early history of the diocese of St. Louis is the companion of Father Saulnier, Father Joseph Antony Lutz, a native of Germany, Frenchified by education and environment, but a model of the true American priest, who became "all to all"; to the Indian, the *Creole*, to the Irishman and to the German. "Of a romantic turn of mind, not very strong physically, but zealous and energetic, quick to take fire, but not as persevering as he might have been, he was a good and faithful priest." <sup>1</sup>.)

The life of Father Lutz resembles the streams which, in his home country, flow towards the Rhine. Whilst running through their narrow mountain valleys, they are strong and clear and swift, but when they reach the wide plain, they become slow and muddy; their waters are lost in the irrigation ditches and in the gravel which forms the substratum of the plain, and few of them ever reach the Rhine. So the youth of Lutz was cheered and enlivened by poetic ideals, but in the prose and adversity of every day life his strength failed and he died in obscurity, far from the theatre of his first apostolic activity.

It was difficult to collect material for this sketch; only an extensive correspondence and a long search among the documents in our diocesan archives made a clear conception of his life possible. The archives give no information about the place of his birth. Tradition claimed that he was a native of Alsace or of Lorraine or of Mayence. In the baptismal records of Kahokia, however, one single time, he signed his name: "Joseph Ant. Lutz, de Odenheim." Odenheim is a quiet town, about five American miles distant from my own home, Mingolsheim, in the Grand Duchy (now Republic) of Baden. As soon as, after the war, correspondence became possible, I sent a letter to the parish priest of Odenheim, asking him, to search the baptismal records of the first years of the nineteenth century for the name of Joseph Antony Lutz. I was promptly informed that the subject of this sketch was born and baptized at Odenheim, on June 9th, 1801. And when in July, 1921, I spent a few days in my native country, I inspected the church records of Odenheim myself. The name of Lutz's mother was Doller; her brother was a priest who, according to one of Rosati's letters to the Leopoldinenstiftung, was known all over Germany for his learning.

<sup>1</sup> v. Rothensteiner, *Illinois Catholic Historical Review* II. n. 2. p. 189.



According to a remark, found in the life of Father Helias de Huddeghem, S. J., Lutz and Helias were fellow students in a Jesuit college. Helias joined the Jesuits at Brieg, Switzerland. Apparently also Lutz had entered the Jesuit novitiate there, with the intention of becoming a Jesuit, but left for some reason unknown to us. Father Saulnier, May 29th, 1829, wrote to Bishop Rosati that Father Quick-enborne, S. J., had raised scruples in Lutz's mind and made him believe that he was bound to re-enter the Society of Jesus. Lutz was going to write to the Bishop to ask, whether he was really in conscience bound to rejoin the Jesuits. On June 4th Lutz in a letter thanked Rosati for having put an end to his doubts regarding his vocation. <sup>2</sup>.)

Next after the novitiate at Brieg, we find Lutz at Paris. He probably went there, because Paris then was the centre of missionary activity and Lutz wanted to go to the missions. From a letter of Father Vincent Badin we learn, that Lutz, at Paris, was the "confidant" of a young Norman, J. B. Fauvel, who later on gave great scandal in the Northwestern territory. <sup>3</sup>.)

At Paris, after his ordination to the priesthood, Lutz met Father Niel. Father Niel was the acting pastor of the Cathedral of St. Louis; in March 1825, he had been sent to France by the Coadjutor Bishop Rosati, to collect funds and to win priests and students for the mission of Louisiana. Lutz was not ordained for St. Louis, because, when he arrived, he had dismissorial letters from the Archbishop of Paris. He was sent to America by Niel together with the subdeacon Chiaveroti of the diocese of Ivrea in Piedmont and the cleric Sarault from Périgueux, France.

On November 5th, 1826, Bishop Rosati in the Cathedral erected by Dubourg consecrated Michael Portier, Bishop of Mobile. In the afternoon Lutz, Chiaveroti and Sarault arrived. <sup>4</sup>.) Niel had sent them to America without a letter of recommendation and without sufficient funds. They had to borrow money from some Sisters who crossed

<sup>2</sup> All the letters referred to in this sketch are preserved in the archives of the diocesan chancery. Most of the documents used are translated from the French.

<sup>3</sup> Fauvel came to America and, by his splendid appearance and his polished manners, won the confidence of Father Richard of Detroit, who presented the man for ordination to Bishop Fenwick of Cincinnati. But Fenwick did not trust the young Norman and refused to ordain him. Now the adventurer threw off his mask. Without having received any major Orders he traveled through the French settlements of the Northwestern Territory and there celebrated High-mass and Vespers with great ceremony. He wore a cassock to which was attached a large Maltese Cross and blessed the people with a particle of the true Cross of Christ. By his fiery eloquence he won over many of the stale Catholics of the Territory. At Green Bay he entered the church whilst Badin was saying mass. When he was ordered out, half of the congregation left with the imposter. But his career was short. Later on he taught school at Chicago.

<sup>4</sup> Diary of Bishop Rosati.

the ocean on the same ship. On December 5th, 1826, Rosati wrote to Bishop Fenwick (Original English) :

"Three clergymen sent from Europe to this diocese by the Rev. Francis Niel borrowed from the Sisters who went from Flanders to make an establishment in your diocese, the sum of 120 Dollars. Soon after their arrival they informed me of the debt they had contracted, in order to pursue their journey and requested me to satisfy it. Therefore, Right Rev. Sir, I acknowledge myself a debtor to those good Sisters, and in the meanwhile I beg of you to obtain me from them some respite, since you know very well, what is the situation the bishops of this country are in with regard to money. Poverty and want are their attendants. I expect to receive some charitable succor from Europe by the means of the Rev. Mr. Niel. I shall consider it my duty to consecrate the first sum that shall be sent to me to discharge this debt."<sup>5</sup>

The three newcomers wanted to go to the Seminary to learn English, but the Bishop kept Lutz at St. Louis; his companions he sent to the Barrens, on November 12th, Chiaveroti to teach philosophy, Sarault was to be professor of rhetorics. <sup>6</sup>.) Rosati then resided at the Barrens; he was Rector of the Seminary and his presence there was absolutely necessary. On March 3rd 1827, he left Missouri for New Orleans; there, on March 12th, he instituted an ecclesiastical Council which was to meet on the first and third Tuesday of each month. Sedella was President, Jeanjean, Secretary; the other members were Moni, Richard and Borgna. Late in July Rosati returned to the Barrens and, from there, paid a visit to St. Louis; there he was received at the parochial residence by Fathers Saulnier and Lutz.

Whenever Rosati was absent from St. Louis, Saulnier kept up a lively correspondence with him. In his numerous letters we find remarks about everybody ever connected with the diocese, also about his new assistant, Father Lutz. He writes on November 21, 1826:

"Since Mr. Lutz cannot as yet, mount a horse, I did not send him to Kahokia nor to Carondelet, until he has learned to hold himself on horseback; but I think he will soon be able to do that."

On December 18th he writes:

"Mr. Lutz appears to be a zealous missionary. I sent him to Kahokia and to Vide Poche on account of the Jubilee. He is all afire to convert others. Now he has learned to mount a horse, but a short time ago he tumbled down, without, however, hurting himself. He is timid and does not speak French well, but the present practice will encourage him and be useful for his knowledge of French."

Another remark is in a letter of February 24th, 1827:

"Mr. Lutz performs miracles. He now is very busy at Kahokia or at Vide Poche. He has effected several reconciliations."

But Lutz was dissatisfied. Giving way to the poetical turn of his mind, he wanted to go to the "noble redskins" on the "wide prairies of the West," to preach the glad message of the "Great Spirit"

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<sup>5</sup> Letter in the diocesan archives.

<sup>6</sup> Chiaveroti, after his ordination, labored in Lower Louisiana, Surault was dismissed from the diocese February 11th, 1828.



to them. And it seems Rosati was not unwilling to send him, in company of another priest. Saulnier writes on July 2nd, 1827:

"Mr. Lutz is well satisfied, since You will let him go to the savages. He is zealous, but, as You say, needs a companion. It seems, he does all things "*primo motu, sed sine nimia prudentia*" (on the spur of the moment, but without much prudence). He has some peculiarities, which very much betray his youth. He is only twenty-four years of age.<sup>7</sup> Perhaps he is so peculiar, because he is a typical German."

In a letter of July 7th we found this remark:

"In my last letter I have asked you to send another priest to St. Louis, because Father Lutz is frequently absent, at Vie Pocheld or at Kahokia. Or he feels ill (for he is always unwell; I fear he has consumption), then the Sisters have no mass."

On October 2nd, 1827, Bishop Rosati blessed the house of Madame Duchesne which Mr. Mullanphy had donated to her.<sup>8</sup> The next day he went to Carondelet to bless the new church of Our Lady of Mount Carmel.<sup>9</sup> Half way he was met by a force of men on horseback and led to the little church, where the "Parish Priest" Lutz received him at the door according to rubrics.

On October 6th Rosati gave the major faculties<sup>10</sup> to Lutz and Saulnier. On October 7th, on his way to the Barrens, the Bishop visited the old mission of Kahokia, where Lutz with all his people received him in front of the church. But Lutz never resided at Kahokia, nor at Carondelet (called Vide Poche). A month later, on November 6th, 1827, Saulnier wrote to his Bishop:

"Mr. Lutz, these two weeks and a half, had the fever. He is a good man, as you know, but no good patient. It is true, this is due to his nationality: the Germans are whimsical in their manners; no one knows what he wants and what suits him. He feels better now, but, if his illness is unduly prolonged, it is his own fault. He eats and drinks injudiciously. All things he attacks with might and main (tambour battant, mèche allumée)."

On November 24th he writes:

"In my last letter I remarked that Father Lutz is sick. Now, thanks be to God, he is better and acts as if never anything had been the matter with him."

On February 5th, 1828;

"Everybody is well, except Father Lutz, who is always ailing, like Madame Xavier, that fat lady, who lately arrived from Flanders and belongs to the Sacré Coeur." In April, 1828, Saulnier writes "Lutz is better now, but I fear we shall lose him."

<sup>7</sup> He was 26, not 24 years old.

<sup>8</sup> This house was situated on Convent Street and Broadway. It has disappeared long ago; the nuns retired to the large convent at Maryville, St. Louis.

<sup>9</sup> Now St. Mary's and St. Joseph's.

<sup>10</sup> The major faculties included the power of dispensing from a number of ordinary matrimonial impediments. They were given to nearly all the parish priests and to the missionaries who visited distant stations and a number of Jesuits (DeTheux, Verreydt, VanAsche, Elet, DeSmet, Verhaegen and Smedts).



Everybody at St. Louis knew that the ambition of Father Lutz was to be a missionary to the Indians. On March 1, 1828, Father Bouillier, C.M., wrote to the Vicar General of Lyons:

"At St. Louis there is a priest who for quite a length of time has been begging Monseigneur Rosati to send him into the Indian Mission. His name is Lutz; he is full of glowing zeal. He has presented himself to General Clark of St. Louis, who is superintendant of the affairs of the savages with the government. Hardly had the redskins heard of this, when they begged him to come to them. They assured him that they would respect him in every way, that, when out hunting, they would give him the best pieces of meat. The saintly priest, touched by their good will, does not cease beseeching Monseigneur to consent and permit him to go. I believe, Monseigneur will give him permission when he returns to St. Louis. He is to start a mission amongst the Kansas, a tribe which lives to a still greater distance than the Osages and whose village is on the Kansas River which empties into the Missouri.<sup>11</sup>"

On June 12th Bishop Rosati came to St. Louis and was received by the inhabitants with rather obstreperous jubilation, with thunder of cannon and tinkling of bells. On June 29th, "after having sung Tierce," the Bishop celebrated a Pontifical Highmass during which he ordained Loisel, the first priest born in St. Louis. Lutz again implored the Bishop to let him go to the Indians; General Clark, himself not a Catholic, insisted that a Catholic mission must be established amongst the Kansas, but the Bishop hesitated: he did not dare to send Lutz alone. Events proved that the Bishop was right. Rosati returned to the Barrens without having given a decision in favor of Lutz. But, when it was found that a protestant preacher who repeatedly had offered his services to General Clark, was ready to go to the Kansas Indians, Lutz hurried to the Barrens and on the very day when the cornerstone of the new church was blessed on July 23rd, Father Lutz was given the major faculties for the Indian Mission. The same day Lutz hastened back to St. Louis:

Saulnier, however, was discontented. In two letters, on July 29th and 30th, he warned the Bishop of his mistake.

On July 29th he wrote:

"I did not want to write anything about Mr. Lutz, not to put any obstacle into the way of his zeal. But he has some faults which do not appear to be just the right thing for such an enterprise. He is of great vivacity, impatience and pretension; he loves his ease and will not stand hardships; everything must be done according to his views, very rarely will he give way to the opinion of others; he is particular in eating, prodigal in drinking and eating. Mr. Baronet, with whom he goes, could hardly believe that you would let him go alone, he would have wished that a man older than he should have been his guide. I am sure, if you had refused to let him go, in order to try his character, you would have made a very disappointing experience. Maybe I am wrong; I wish I were; I want him to succeed; unfortunately I often do not see the beam in my own eye, whilst I see the splinter in my brother's eye."

The next day Saulnier wrote:

"The lines I sent you about Mr. Lutz embarrass me somewhat. Not for anything would I make a false report; no doubt he has shown to us all his

<sup>11</sup> *Annales de la Propagation de la Foi*, 1829.

faults, since he is here. But, for some time, things went a little better. He has zeal and piety and is getting rid of his faults; but I fear, that being alone, he will break loose and go too far. If a priest of 26 years, of his vivacity, is to be left alone several months, I fear for him and the others."

But, before Saulnier had mailed his second letter, Lutz had started with Baronet Vasquez, Dunning McNair and others.

Since Father Rothensteiner in vol. II of this Review (p. 74 ss.) has given a full account of this missionary journey, we limit ourselves to a short summary which is necessary to complete the biography of Father Lutz. In our account we follow Father Gilbert Garraghan, S.J., "Catholic Beginnings in Kansas City, Missouri", p. 28 ss.

Vasquez<sup>12</sup> fell sick of the cholera on the way and died, August 5th, somewhere west of the mouth of the Osage River. A week later, on August 12th, Father Lutz, disconsolate himself, arrived at the house of Madame Vasquez, widow of the deceased agent, to lend what consolation he could to this exemplary Christian woman and her two little children. Saulnier, in a letter, written on August 12th, accused Lutz, that by his fault "poor Vasquez," before his death, received no other sacrament but penance. The Vasquez house, a good comfortable building, was apparently rented at Government expense for the use of the Kansas Indian agent. It stood on the south bank of the Missouri, just below the mouth of the Kaw, probably at what is now the foot of Gillis Street in Kansas City. Lutz stayed there five days to rest.

On August 19th he arrived at the new Kansas agency, on the north bank of the Kaw, seven miles west of the present town of Lawrence, Kansas. The day following his arrival, he met, for the first time, the Kansas Chief, White Plume, by whom he was very cordially received. August 24th and a few times subsequently he visited a group of sixteen Indian families, including that of White Plume, whose lodges were but two miles distant from the agency. On September 18th he had the first meeting with the main body of the tribe and, on the following day, rode over to Fort Leavenworth, giving that army post its first opportunity to welcome a visit from a Catholic priest. Five days later he returned to the hospitable house of Madame Vasquez and, on September 29th, commenced to prepare a few French girls for their first Holy Communion. It seems, if there were any boys, they would not come for instructions. Meanwhile the Indians had drawn off to their autumn hunt and would not return to their lodges on the Kaw (Kansas) River before the middle of December.

From the mouth of the Kaw Lutz made a trip to the Shawnees living nearby. General Us, the agent of the Iowas (sixty miles distant from the house of Madame Vasquez) asked Lutz to stay with that

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<sup>12</sup> Baronet Vasquez was interpreter to Captain Pike's second expedition through Louisiana; with Lieutenant Wilkinson he left St. Louis July 15th, 1808, went up as far as Colorado, then down the Arkansas River, as far as New Orleans, where they arrived in February, 1807.



nation over winter, but Lutz refused to do so, because the agent was absent from the tribe. At Liberty, Mo., Lutz found only one Catholic soul, a Mrs. Curtis, born at St. Louis, who had not as yet made her first Holy Communion. From Liberty he started out a second time for Leavenworth, but his guide, a sly Frenchman, left him on the way. So, not to be lost in the wilderness, Lutz had to return alone to Kawsmouth.

Longstanding lack of opportunity to share in the ministrations of the Church, together with the careless, half savage manner of life common amongst the voyageurs of the Missouri, had brought about in the little community of nine families at the mouth of the Kaw much religious indifference and other disorders in its train. However helpful Father Lutz's ministry was proving to this little settlement, he was not, in the meantime, promoting the conversion of the Kansas Indians, the task which he had been particularly commissioned by Bishop Rosati to undertake. As a matter of fact, the sanguine missionary had set his expectations too high. A long and tedious preparation was found to be necessary before the tribe would be ready for even the most rudimentary lessons of the gospel message. The enterprise was foredoomed to failure owing to lack of suitable preparations to insure its success.

Lutz did not dare to spend the severe winter in a strange country, in the miserable Creole colony at Kawsmouth. He made up his mind to return to St. Louis. A passing boat, being overloaded, refused to take his horse on board; so he sold his horse, left his trunk with Madame Vasquez and, on December 4th started out by stage coach. He arrived at St. Louis on the 13th of the same month.

The romance of the "Blackgown" and the "noble Redskin" had proved a phantom, for the present. Saulnier, for once, was right. Father Lutz, on this trip, did not baptize a single adult Indian and, perhaps, not even a baby. At the same time, his passing ministry was long and favorably remembered by the early settlers of Kansas City. Father Dalton of that city often heard the name of Father Lutz gratefully mentioned by the Chouteaus, Turgeons and Ferriers.

The good Father, although disappointed, did not lose courage altogether. The failure of his trip did not destroy his missionary zeal: he wanted to return to the Kansas Indians in the spring. One thing was established by the experiment of 1828: a missionary could not effect anything alone. Therefore the Bishop applied at Lyons for a companion to Father Lutz. It seems, however, that the "Redheaded Father of the Indians", General Clarke, had lost some of his enthusiasm. He kept on postponing the reopening of the mission and said, that in 1829, all year, nothing could be done.

Now Lutz gave up the plan himself and began to look about for a suitable parish for himself. First he thought of Fever River (Galena, Ill.); he had heard that Father Badin had left that district in dismay, never to return. He thought of going there, to open a church and build a school. But, since there also two priests would be needed, he

abandoned the idea. Then he dreamt of going to Kahokia, but he feared that the people there would or could not support him. "The inhabitants," he says on June 4th, 1829, "want no priest, if he does not reside with them. . . . As far as I am concerned, this parish has paid me with ingratitude, and only absolute necessity would induce me to live there." In the meanwhile he was acting chaplain for the Nuns of the Sacred Heart, since Loisel was sick with rheumatism at the house of his mother. He stubbornly kept this position, after the recovery of Loisel.<sup>13</sup>

In spring, 1829, Bishop Rosati, upon the death of the famous Pere Antoine Sedella, Pastor of the Cathedral of New Orleans, had hurried south, to prevent complications at the Half Moon City, by his presence. From there he commissioned Father Lutz to take charge of Prairie du Rocher, "before going to the Indians."<sup>14</sup> On June 30th Saulnier, in a letter to the Bishop, stated that Lutz had gone "to the Missouri" for four weeks. It seems, Lutz, seeing that he could never return to preach the gospel to the Kansas Indians, took the stage coach to Kawsmouth to recover the baggage he had left there in December. When, on December 24th, 1829, Father Victor Paillason arrived at New Orleans to assist Father Lutz, the latter had given up the idea of going west altogether.

In the meantime some of the inhabitants of the Post of Arkansas, far in the South, had petitioned Bishop Rosati for a priest. Wherefore the Bishop, on April 4th, 1830, appointed Father Lutz to the abandoned mission at the mouth of the Arkansas River. Rosati knew that, for Arkansas, the knowledge of English was required. Father Lutz, out west, in the company of Vasquez and McNair and the American trappers had learned to speak English fairly well, whilst his everlastingly criticizing friend Saulnier, in his long career at St. Louis, never learned enough English to preach a decent sermon. But the Bishop was not inclined to send a priest all alone to such distant missions. Since he had no second priest to spare the project of providing for Arkansas Post was dropped for the present. Only when, nineteen months later, Saulnier in despair threw up his office as acting pastor of the Cathedral, and offered to go to any, even the worst mission in the diocese, the Bishop, end of November, 1831, sent Saulnier and Beauprez to that, "suburb of hell" near the mouth of the Arkansas River. But in the first letter which Saulnier wrote from there, he stated that Lutz, for his knowledge of English, would have been the right man for Arkansas, especially for Little Rock.

In the extreme Northwestern corner of Illinois there was then springing up a new settlement, founded about 1825. It was Galena in the Fever River District. The lead mines on the Fever River had been worked since 1824. During the years 1825 to 1827 thousands of per-

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<sup>13</sup> Saulnier's letter of May 9th, 1829.

<sup>14</sup> Rosati's letter of April 16th.



sons came from Missouri and Illinois to work in the diggings.<sup>15</sup> In 1827 there were six or seven thousand miners in the country around Galena. The principal town was the Irish-American settlement of Galena; nearby was a Creole town, called Gratiot Grove, the leading men there being the Gratiots from St. Louis. Many of these miners made it a practice to run up the Mississippi by boat, work in the mines during the summer and return to their homes at the approach of winter. A population of such a character is not the best material for building up a substantial congregation. Still, on April 27th, 1827, five Irish Catholics from Galena who had come from Pennsylvania, sent a petition for a resident priest to Bishop Rosati. Their names were Patrick Walsh, Patrick Hogan, James and Patrick Foley and Michael Byrne. Two days later the same men sent another petition to Father Rafferty of Brownsville, Pennsylvania, to be transmitted by him to the proper authorities. They were not sure to which diocese the Fever River District belonged. Rafferty forwarded the document to Bishop Rosati of St. Louis.<sup>16</sup>

On June 9th, 1827, Father Francis Vincent Badin, from Prairie du Chien in the Northwestern Territory wrote to the "Parish Priest of St. Louis" (thinking that the Bishop was residing at New Orleans) to ask for definite information, as to whether Fever River depended on the jurisdiction of St. Louis or of Detroit. On August 5th, 1827, Bishop Rosati sent him the faculties for the Fever River District; for these faculties Father Badin thanked him in a letter dated from Galena August 30th, 1827. He had arrived there the day before, presuming that, after all, Fever River was part of Michigan Territory, for which he possessed faculties. From Galena he went down the River in the fall and arrived at St. Louis on November 21, but was very much disappointed, because he did not meet the bishop in town; he left directly because he thought his reception by Saulnier was too cold. (Saulnier's letter). He returned to Greenbay for the winter.

When the good Irishmen at Galena saw, that Badin would not make Galena his residence and that his English was imperfect, they again petitioned Rosati for a resident priest, competent to preach in the English language. But Rosati, on March 2d, 1828, answered that he had no priest whom he could send. Badin, in spring, 1828, unexpectedly, came back to the mining camp. He did not feel at home, however, amongst the Irish, nor did they conceive a particular love for him. So, in summer, 1828, he left the district in disgust and went to Prairie du Chien. During the entire year of 1829 and the spring and summer of 1830 no priest came to Fever River.

On November 9th, 1828, nineteen families of Sangamon City, Ill.

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<sup>15</sup> Compare Father Rothensteiner's very excellent article on the "Northwestern Part of the diocese of St. Louis under Bishop Rosati", in the *Illinois Catholic Historical Review*, October, 199, ss.

<sup>16</sup> The originals of these petitions are in the diocesan archives of St. Louis.

(Sugar Creek) petitioned Rosati to send them a priest. They had moved to the "fertil" soil of that region from Kentucky. Bishop Flaget of Bardstown had directed them to write to Rosati.

Because also the miners of Galena did not cease to importune the Bishop of St. Louis for a shepherd of souls, Rosati at last, contrary to his original intention not to send one priest alone, on September 3d, 1830, gave the major faculties for the Northwestern district to Father Lutz and sent him to Sangamon and Galena, to ascertain what the prospects were. On September 26th, 1830, Lutz said mass for the first time in the house of the St. Louisan Mr. Souldard at Galena. On October 8th, 1830, he states in a letter, that he did not go to Prairie du Chien, because he had no way of getting there. He intends to return to Galena in spring 1831, and prefers Galena to Prairie du Chien. He continues: "The all important motto in this country here is and must be: *Chi va piano, va sano*" and "*Audi, vide, tace*", or "with time and patience etc. Please, Monseigneur, excuse me, if perhaps I did not use the right expressions; You will have to attribute this to my poor knowledge of French." He had not come to stay over winter; so he left for St. Louis immediately after All Souls. On his way back he visited the Catholics of Peoria and Sangamon City (Springfield) and arrived at St. Louis about November 14th.

In spring, 1831, Father Lutz again started north, this time directly to Prairie du Chien, to open a mission amongst the Indians. He lived in a tent about half a mile from the camp of the Menomenies on the Wisconsin River. But his hopes were to meet a sudden and sad disappointment. Prairie du Chien was then in the very centre of the Indian disturbances. Father Lutz witnessed one of the cruel Indian massacres. We will record the incident in the words of Father Rondot, contained in a letter to Msgr. Cholleton, Vicar General of Lyons, and dated May 21, 1831:

"We have just received a letter from Father Lutz, who, at present, is at Prairie du Chien. The savages of four nations, two months ago, caused a great deal of uneasiness, but peace had been made, when suddenly the Foxes, a savage tribe, came down secretly in canoes, following the course of the Mississippi. The missionary who that evening happened to be at the river bank, heard the splash of the paddles without suspecting what was going on, since the night was dark. Hardly had he returned to his house, distant about half a mile from the camp of the Menominies, a nation which is allied to be United States, when he heard gun shots and frightful howlings. The Menominies, being drunk, were surprised in their sleep. There were thirty victims, men, women and children. The Foxes had retired before the news came to the Fort. War is now inevitable. There is reason to fear that this event will cause new obstacles to the spread of the gospel."<sup>17</sup>)

The terrified missionary hurried from the scene of disaster. The last spark of poetry about the "Blackgown" and the "Redskin" had been extinguished in his timid soul. In fact he was on the point of leaving for St. Louis without having accomplished anything. But at

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<sup>17</sup> *Annales de l'Association de la Propagande de la Foi*, V 581.



the distance of twelve miles from Sangamon he overcame the temptation and turned his horse's head north again.<sup>18</sup> Although his infirmity, the gravel, caused him much suffering, he rode through the Rock River country which was to be the scene of the Black Hawk War in the following year and said mass at the house of Madame Saint-Vrain.<sup>19</sup> Then he returned to Galena, where the people promised to build a house for him.<sup>20</sup> He resolved to establish himself, not amongst the Creoles at Gratiot Grove, but amongst the Irish at Galena. It was his intention forthwith to erect the buildings required and raise the funds by a collection. No doubt, his intentions were good, but he soon lost courage. Collecting, if ever, at that time was a very dismal affair and a sick man cannot build up a parish, unless he be inspired with the burning zeal of St. Francis Xavier. But Lutz was not of a heroic mould. Besides, the general disturbances amongst the Indians in consequence of the Black Hawk War made all missionary efforts hopeless and rendered the missionary's stay at such an exposed position as Fever River and Prairie du Chien almost foolhardy. So Father Lutz did what any ordinary mortal would have done under such unfavorable conditions: he left his post and went home.<sup>21</sup>

On November 8th, 1831, he again started out for Sangamon City for a few days; on November 17th he performed a baptism at St. Louis and on the feast of Christmas he was deacon at the Cathedral at both highmasses.<sup>22</sup>

The air castles of our hero had collapsed. He now knew that he was not called to bring the gospel to the Indians; he also knew that his health would not permit him to be an itinerant preacher or to patiently work in solitude building up a country parish. He made up his mind, to remain in St. Louis. The Bishop appointed him to the office of diocesan secretary.<sup>23</sup>

October 22d, 1832, we find the following note in Bishop Rosati's Diary:

The Cholera increases. The Sisters of Charity do great work, also the priests. Many dying Protestants become Catholics, seeing the heroism of the priests and Sisters. Many lukewarm Catholics return to the Sacrament. The priests, who do not doubt to expose their souls for their brethren are Lutz, Roux, Lefevre and Bonniot. The protestant preachers ran away."

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<sup>18</sup> Letter written at Sangamon, May 10th, 1831.

<sup>19</sup> Felix Saint-Vrain was the Indian agent at Rock Island; he was cruelly murdered by the Indians in the following year.

<sup>20</sup> Letter of June 6th.

<sup>21</sup> Letters of July 3rd and of October 15th, 1831.

<sup>22</sup> Diary of Bishop Rosati.

<sup>23</sup> About December 31, 1831, the following staff was stationed at the Cathedral of St. Louis: Louis Rondot as Vicar General, Mathew Condamine as procurator (saying Mass at the Sacré Cœur), B. Roux as Sacristan and Jos. Ant. Lutz as episcopal Secretary.

On December 29th, 1832, Bishop Rosati signed the contract for the stone walls of the new Cathedral (\$6,600.00) and for the cut stone in the front (\$5,500.00). On Sexagesimae Sunday, February 28th, 1833, the Bishop commenced a retreat with Rondot, Lutz, Condamine and Roux. The Fathers gave the conferences themselves. At the end of the retreat, on Quinquagesimae Sunday (March 4th) a new rule was made regarding the sermons at the Cathedral: in the forenoon a sermon in English was to be preached at highmass on the first and third Sunday of each month, on the other Sundays in French. In the afternoon the sermon was to be preached in English, when in the forenoon it had been delivered in French and vice versa. The Jesuits from the University preached the English sermons, Lutz was to teach the catechism in English. In Lent there was to be a sermon every evening at five o'clock, the English sermons were sometimes given Father Lutz.<sup>24</sup>

It seems, Father Lutz, in 1832 or 1833, was appointed acting pastor of the Cathedral. Saulnier made a statement to that effect in an account written in 1836:

"To-day, September 20th, 1836, there is no parish priest at St. Louis. Monseigneur Rosati is parish priest here. He also rules his diocese alone! Mr. Borgna, a Lazarist, bears the title of Vicar General, without authority, except when the Bishop is absent. Mr. Jos. Ant. Lutz exercises the parochial functions, not because he has more authority than the others, but because he is best known. He also has the title of a diocesan secretary, but he writes nothing. It is his Bishop who keeps all the records himself."<sup>25</sup>)

When Father Lutz, the "German priest", in November, 1831, settled down at St. Louis permanently, a new field of labor opened to him. A large number of Catholic families had emigrated from the various principalities of Germany and had settled in the rising city on the Western bank of the Mississippi. For their religious needs they came to Father Lutz, for he alone could speak their language. He has been accused of purposely neglecting his countrymen.<sup>26</sup> He may have shared

<sup>24</sup> Less than two weeks after the retreat, Rondot, the Vicar General, resigned his position, disillusioned, and returned to France; he had been in the diocese less than two years. On May 6th the Bishop made Jeanjean his Vicar General.

<sup>25</sup> The sketch of the life of Father Lutz in the *Pastoralblatt*, 1917, p. 134, claims that Father Lutz at Fort Council Bluffs (Fort Atkinson) on August 27th, 1832, baptized Wm. Clark Kennerly, probably the first white child born in Nebraska. This is a manifest error. Wm. C. Kennerly was born at Fort Council Bluffs on November 2nd, 1824; two years later the Fort was abandoned and the troops transported by keel boat to Fort Leavenworth or to a point on the Mississippi, twelve miles below St. Louis. Wm. Clark Kennerly, a nephew of General Wm. Clark, was baptized by Father Lutz on August 27th, 1832, not in Nebraska, but at the Cathedral of St. Louis at the age of seven years, together with his sister Harriet. Sponsors were Frederic Sangrain and Rosalie Von Phul. As witnesses subscribed: Governor Wm. Clark, Eugenie Sangrain, R. Payne, Rosalie Von Phul, Jas. Kennerly, Eliza Kennerly, Wm. Radford and Mary Eliza Kennerly. (*Missouri Hist. Coll.*, vol. III, p. 407.—Baptismal Records of St. Louis Cathedral.)

<sup>26</sup> v. *Jahrundertbuch* of the *Herold des Glaubens*, 1900, p. 41.



the feeling then prevailing at the Cathedral, the fear of a third language raising its head and demanding recognition. There had been so much bitter feeling in the parish of St. Louis on account of the two languages, English and French; and now also the Germans demanded sermon and prayer and instruction in their own language, the compatriots of those Germans who had caused so much strife at Philadelphia, Baltimore and elsewhere. Good Bishop Rosati, so full of zeal for the salvation of souls, was mortally afraid of them and their priests.

Still, something had to be done for the Germans. Because a third language could not be introduced in the Cathedral, the Bishop gave orders that the German sermons should be preached in St. Mary's chapel, south of the Cathedral, in the church block. This chapel had been blessed May 6th, 1832, and had been used for the negroes. There, on Septuagesimae Sunday, January 24th, 1834, Father Lutz, for the first time in the history of St. Louis, preached in German to his assembled compatriots. Probably this was the first German sermon Lutz preached in his life.<sup>27</sup>

In the "Relation of the Consecration of St. Louis Cathedral" which Bishop Rosati sent to Rome, he writes about the language question and the Germans:

"The people speak three languages: English, French and German. Very many Catholics belonging to the German nation, have come and are still coming and have settled in this diocese and city. Most of them are pious and industrious and are an honor to the religion which they profess in word and deed. We have to preach in these three languages. Two priests and one cleric, with the Bishop, constitute the clergy of this parish. In the meanwhile a Jesuit Father preaches in English."<sup>28</sup>

On August 25th, 1835, Father Ferdinand Helias de Huddeghem S. J., arrived in St. Louis and met his fellow novice Lutz, who happened to be at the levee when the boat arrived. Helias, as he himself relates, was also infected with the Redskin missionary "bacillus", the same as Lutz had been nine years before; but when he saw the great spiritual need of the numerous Germans, he gave himself entirely to the care of the Germans on the Northside, in St. Aloisius chapel, St. Louis University. On January 1, 1837, Father Lutz was given an assistant in the person of the newly ordained priest Jos. A. Fischer, a native of Lorraine. Fischer's only occupation was to be the care of souls amongst the Germans of the Southside. It seems, that after the ordination of Fischer the Sunday mass for the Germans was held in the Cathedral, not in St. Mary's Chapel. On May 27th, 1839, Bishop Rosati in his Diary calls St. Mary's Chapel: "*Vetus sacellum pro Nigris*" (The old chapel for the negroes).

Appearances seem to show, that Father Lutz only reluctantly labored for the Germans. That he did not, however, disown his love

<sup>27</sup> v. This Review, 1922.

<sup>28</sup> Translated from the Latin original in the diocesan archives.

for his countrymen entirely, may be seen from a letter of Saulnier, sent to Bishop Rosati from Carondelet on June 19th, 1836. Saulnier complained of Father Lutz, that he was making a wry face at him; there had been a quarrel on account of two German priests; Lutz had called Saulnier "baby" and "simpleton", had snatched the whip which Saulnier had brought from Carondelet, had broken it in two and thrown the pieces at Saulnier's feet. Lutz and Saulnier, then, were ill with fever. These two German priests whose part Lutz had taken against Saulnier, were Charles Meyer and Hy. J. Meinkmann.<sup>29</sup> When Father Brickwedde, in 1837, arrived from Germany, Lutz made himself liable to reproof. Rosati had given him the express order, not to admit any German priests to the house during the Bishop's absence. But Lutz's kind heart and good will to help the Germans seem to have been stronger, than the regulation made by the Bishop. Besides, the papers of Brickwedde were so excellent, that he gave him a room in the Bishop's house, until the latter should return. On July 24th, 1837, he wrote to the Bishop:

"Perhaps You say that I have suffered myself to be imposed upon once more. To this I answer: That I shall always invariably follow and have followed in the present case Your precepts, as far as the personal circumstances of the individuals require it. Being aware of Your just severity on this point, I was at first inclined not to receive the German priest at Your house, but having examined his papers, especially his Dismissorial letters from his bishop, the Rev. Dr. Lupke of Osnabrueck, . . I thought it more proper to receive him, than to let him stay out of the house, whilst he has no acquaintances."

The entire spring of 1839, at the Cathedral, was taken up by a series of retreats and missions. On February 24th, Bishop Loras of Dubuque with Fathers Renaud and Fontbonne started a mission in French. On March 10th the English mission of two weeks was opened by Father Timon, C. M. During this mission, on Passion Sunday, March 17th, the Irish Benevolent Society marched into the Cathedral to do honor to St. Patrick; Timon preached the panegyric. On Easter Monday, April 1st, a mission was started for the Germans; Father Charles Meyer came over from Illinois and gave the morning conferences at 8 o'clock; Father Fischer preached in the evening at 7:30. On the third Sunday after Easter Bishop Rosati opened a diocesan synod and the spiritual exercises for the clergy of the diocese which lasted a full week; Lutz was Secretary and Praefectus Hospitum, i. e. he had to provide quarters for the priests who came in from the missions.

Father Lutz was out of health most of the time. On October 18th, 1837, he wrote to his Bishop:

"These last three days I was able to say mass, the first time for three weeks. Please remember me in the Holy Sacrifice; I need that more than the daily food. I have learnt to sacrifice food to my health; now and then I eat nothing at all

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<sup>29</sup> Ch. Meyer came from Switzerland; he labored in Illinois, but later on apostatized and died a Freemason. Meinkmann was a Westphalian; he labored first at Westphalia, Osage Co., Mo., then at Washington and Germantown, Mo. He died at Ferdinand, Ind.

for two or three days. Mr. Nicollet is very strict and I am thankful for it. It is time for me to look out for my health, otherwise I shall not last much longer. Mr. Nicollet, a short time ago, was afraid of serious consequences, unless I should stick to a strict diet. I know, you make fun of me, if I thus talk of my health; but I speak the truth. If I feel better now I owe it to the severity of Mr. Nicollet's prescriptions." (Original French).

In July, 1839, he again complains:

"The hot weather proves very severe on my debilitated constitution, and the poor stomach has forgotten his trade. It requires all my fortitude at times to stand the crisis." (Original English).

When Bishop Rosati, in spring 1840, went to Baltimore to take part in the fourth Provincial Council of the dioceses of the Province of Baltimore, and to cross the ocean after the Council, he determined to take his Secretary along, hoping that the sea voyage would strengthen Lutz's weakened constitution. On Palm Sunday, April 12th, 1840, he blessed the corner stone of the new church of St. Francis Xavier; on April 27th (Monday after Low Sunday), with Fathers Lutz and Lefevre<sup>30</sup> left St. Louis by boat.<sup>31</sup> On April 30th they arrived at Louisville, May 2nd at Cincinnati and on May 11th at St. Mary's Seminary, Baltimore. When the sessions were over, the Bishops Rosati of St. Louis, Portier of Mobile and Miles of Nashville, together with Fathers Lutz and Lefevre, embarked at New York on the steamer "British Queen," on June 1. On June 16th they landed at Plymouth, on June 17th at Havre. After having rested at Paris with the Lazarist Fathers over one month, they continued their journey on July 27th. As far as Lyons, they were accompanied by Father Wozos, the Superior of the Lazarists. They arrived at Lyons on August 1. There they met the former missionaries Janvier and Roux.<sup>32</sup> On August 5th they left Lyons to cross the Alps. But when they approached the boundary line between France and Italy, the French Governor General at Chambéry denied them permission to proceed, because Rosati was a bishop. It was only through the influence of the Archbishop of Chambéry, the required passport could be obtained, under condition that Rosati, directly upon his arrival at Turin, should report to the prime minister of the King of Savoy. On August 7th the two pilgrims crossed the mountain pass of Mont Cenis and came to Turin. There, after the required formalities for the safety of the kingdom of Savoy, Rosati visited the well-known patriot Silvio Pellico, the martyr of the Italia Unita and author of the famous "Le Mie Prigioni." He also inspected the Piccola Casa of the Blessed Jos. Ben. Cotelengo.

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<sup>30</sup> Later on Administrator of the diocese of Detroit for Bishop Rese.

<sup>31</sup> For the following itinerary cf. Bishop Rosati's Diary, a copy of which is in the possession of Rev. Dr. Souvay, C. M., of the Kenrick Seminary.

<sup>32</sup> Janvier had come over with Dubourg. Roux was incardinated in 1831, had been appointed first resident pastor of Kansas City in 1833, but had returned to France in 1839. Janvier was parish priest at Saint-Julien, Roux taught school at the college of Saint-Chaumont.



On August 11th, at Savona, they met Father Acquaroni,<sup>33</sup> canon at Porto Maurizio, upon a time pastor of Portage des Sioux, Mo. At Florence they rested from August 31st to September 10th. On September 12th they arrived at the Lazarist motherhouse of Monte Citorio, at Rome. On September 15th the Bishop with his secretary and the Lazarists Guarini and Cremescini had an audience with Pope Gregory XVI at his summer residence at Castel Gandolfo above the Lake of Albano.

Two days later Lutz departed alone for Naples, partly to recuperate in the mild air around Mount Vesuvius, partly to witness the renowned miracle of San Genarro, i. e. the liquefaction of the blood of St. Januarius, which takes place on the feasts of the saint and their octaves September 19, the first Sunday of May and December 16th. Lutz must have enjoyed the balmy climate of Naples very much, for he did not return to Rome before November 7th. We learn, however, from the correspondence of Bishop Rosati, that the sojourn in Europe did not improve the health of Lutz very much.

Whilst Rosati, at Rome, attended to his affairs as Apostolic Delegate to Haiti, Lutz paid a visit to his home in Germany, which he had not seen for twenty years. On November 4th, this year, my friend, Father A. Gassner, the present pastor of Odenheim, has written to me, that about this visit he found no indications in the parish records, but that an old woman, who well remembers the father of our hero, says the father of J. A. Lutz told her, that his son had come back from America on a visit in 1840 and 1841. This is all he could find out. It seems, Father Lutz had no married brother, since the name "Lutz" has disappeared at Odenheim altogether. Lutz was not at Rome, when Rosati started for the United States, in the fall of 1841, nor was he present in Philadelphia at the consecration of Peter Richard Kenrick, the new Coadjutor and Administrator of the diocese of St. Louis. on November 30th, 1841. If he was present, we hardly may account for the fact that he allowed Bishop Peter R. Kenrick to proceed west alone and that he did not accompany him on his journey from Philadelphia to St. Louis. It is certain, that Kenrick arrived at St. Louis unaccompanied; in fact, he walked from the landing to the Cathedral, leaving it to the express wagon carrying his baggage to show him the way. Probably Father Lutz arrived at Philadelphia after the departure of Kenrick.

The Kenrick-Frenaye Correspondence (Philadelphia 1920) contains a number of letters which Bishop Francis Kenrick of Philadelphia sent to his brother Peter Richard of St. Louis. The first one, of which Father Lutz himself was the bearer, was written at Philadelphia on December 21st, 1841. He recommends to his brother "the very ex-

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<sup>33</sup> John Baptist Acquaroni was appointed for Portage des Sioux in July, 1818; early in fall, 1882, he went to Ste. Genevieve, until Father Dahmen arrived; then he went to New Orleans, was vicar at the Cathedral until June, 1824. On June 27th he sailed for Europe and became canon at Porto Maurizio.

cellent priest Lutz." If Lutz had met Kenrick at Rome or at Philadelphia, the recommendation would have been superfluous. Bishop Francis Kenrick adds to his recommendation a peculiar remark: "He (Lutz) deserves great consideration on account of the fancied peril." The editor of the letters to this remark adds the following foot-note:

"He may indicate a movement of opposition in St. Louis, a fancied neglect of the interests of the French and Germans in the diocese, when a Hibernian was appointed to be Coadjutor to Rosati and Administrator of the diocese. These little national jealousies were not uncommon at that time. Lutz was a German and had been Secretary to the Bishop, therefore in a position to handle a movement of opposition."

This comment hits the nail on the head. Before 1840 the aversion of the French and Kentuckian clergy against the Irish-American episcopate and the Irish priests was very strong. If Rosati himself hesitated to adopt German priests, he was urged still more from all sides to keep Irish priests out of the diocese, and, above all, not to take an Irish Coadjutor. And now, in spite of all efforts to the contrary, an Irishman was coming, ushered in by Rosati himself; an Irishman who, in all probability would rob the Church of St. Louis of its French character. No wonder that the Frenchified German, Father Lutz, became nervous and returned to St. Louis with apprehension. But he was too gentle, even too timid, to "pull wires" and "handle a movement of opposition."

As soon as Father Lutz came home, Bishop Kenrick reappointed him to his former position as diocesan Secretary, residing at the Cathedral, for Lutz was familiar with the priests and the condition of the parishes. When Kenrick came to St. Louis, a new regime set in; not so much that Kenrick willed it, but rather because the development of the diocese required it. Kenrick, humanly speaking, had but little reason to remember Bishop Rosati with feelings of gratitude. Rosati had left him a debt of 60,000 Dollars at 10 per cent, at a time, when, as Kenrick wrote, St. Louis was literally a "city of bankrupts".

The Bishop also entrusted Lutz with the care of the Germans. On February 20th, 1842, he wrote to Bishop Rosati, that he had sent Father Fischer to "the Dutch congregation on the Merrimac" (meaning the German parish of Maxville-Mattese) and that Lutz would take charge of the Germans in the city. At the same time Kenrick had called Father George Hamilton, a Kentuckian, one of Rosati's favorites, who had studied at Rome, from Upper Alton to the Cathedral, "where there was not a single priest who could speak English". So he must not have had a very high opinion of Father Lutz's English.

Shortly after Father Hamilton's arrival at the Cathedral, the young Kentuckian was commissioned to build the "free" church of St. Patrick for the Irish of the Northside. Kenrick blessed the cornerstone on October 16th, 1842. But hardly had the work been started when Father Hamilton had to leave and take charge of the parish of Springfield, Ill., because its administrator, Father Rolando C. M., had been recalled to the Barrens by his superiors. Now Bishop Kenrick

sent his secretary, Father Lutz, to St. Patrick's to build the church. Lutz completed the structure. The architect was the Austrian "Papa" Saler. It was dedicated on May 4th, 1845.

P. Braun S. J., in his account of the Flemish Jesuit, Father Helias (*Jahrhundertbuch*, 42) makes the following bitter remark about Lutz's pastorate at St. Patrick's:

"His friend Lutz, although of genuine German blood, would not have any thing to do with the Germans; he made an excursion to the Indians—for a short time—, lived for the Irish and the English, built for them St. Patrick's church with the beautiful steeple which, being carelessly constructed, was blown down by a storm. But Father Helias sat on his pony—and rode up to New Bremen to search for new German immigrants."

On April 15th, 1845, Saulnier came back to St. Louis from French Village, Ill., which parish he had given up, because the town, in consequence of the great flood of 1844, was infected with malaria. On May 2d, with Lutz, Saint-Cyr and Wheeler, Saulnier moved into a house which served as parochial residence for St. Patrick's.<sup>24</sup> On the day of the dedication Saulnier lent to Lutz one chasuble, two purificators, one amice, two cruets, one ablution cup, one alb, etc. It seems the stock of church regalia at St. Patrick's was very poor.

I always wondered why Father Lutz, one year after the dedication of St. Patrick's, gave up the parish. Some time ago I found out the reason from a venerable Creole lady, Mrs. Berthold-Peugnet, who had been baptized by Father Lutz. One day Father Lutz was called to attend a sick woman. Upon his arrival at the place he found that he had been called to a house of ill fame. The woman refused the sacraments, or rather, Lutz refused them to her. Perhaps the sickcall was only a snare placed for the good priest by some enemies. The caretaker of the place attacked Father Lutz with loud clamor and threw him out of the house. Now the report spread in the parish that Lutz had been surprised visiting a house of prostitution. The timorous priest was horrified by this unjust and, perhaps, hostile aspersion. He preferred to leave the parish. Wheeler became pastor of St. Patrick's; Hamilton was recalled from Springfield and appointed assistant to Wheeler. With Lutz left all the French assistants: Saint-Cyr was made chaplain of the Visitandines, Saulnier chaplain of the Sisters of Charity. Simon Paris, formerly of Pine Bluff, Arkansas, since 1844, was pastor of the Cathedral, Renaud diocesan Secretary.

But Lutz had not lost the confidence of his Bishop. Kenrick knew that the poor priest was innocent. The flood of German immigrants having become immense, he took Father Lutz back to the Cathedral and made him Vicar General for the Germans.

But this office was not to the taste of Father Lutz. In spring, 1847, he left the diocese. No doubt, partly, his persistently ill health moved him to take this step. The office of a German Vicar General would

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<sup>24</sup> Saulnier's book of receipts and expenditures, Diocesan Archives.



have implied long trips on horseback to the scattered settlements.—Besides for nearly ten years, since Father Fischer's ordination, he had paid but little attention to the German Catholics, why should he now be their Vicar General?—Perhaps, also, he disagreed with Bishop Kenrick on account of the latter's official declaration of May 25th, 1845, according to which the German churches were only chapels of ease (succursal churches).—Perhaps, also, he took it in bad part, that not he, but Fischer had been appointed pastor of the German national church of St. Mary's on Third Street.—Perhaps the disgrace of the calumny circulated about him, when he was pastor of St. Patrick's, was still lingering in his soul.

There is another consideration which we must indicate here. For obvious reasons Bishop Kenrick was no particular friend of the French or Frenchified priests he found in the city of St. Louis. These gentl men were excellent pathfinders; they suffered great sacrifices for the colonists and lived with them in abject poverty; but they did not know how to build up parishes. Personally they were pious, even holy men; they were strict about the rubrics: they sang Tierce before Pontifical High-mass; they celebrated Latin Vespers and, in Holy Week, the Tenebrae according to the Gallo-Roman custom, but could not infuse into their people the spirit of sacrifice. They complained bitterly of the religious indifference of the Creole settlers, but they lacked the moral power to resurrect piety or to organize active parish societies. Most of them had a strong touch of Jansenism; they were Jansenists without knowing it and, instead of drawing people to the churches by kindness, they drove them away by their injudicious severity. For these good men the practical Kenrick had but little sympathy.<sup>35</sup>

There is hardly any doubt but that Father Lutz and, partly also Father Fischer, by their education and constant intercourse with these French gentlemen were drawn into the same channel. Suggestive is the fact that in 1847 a real exodus of the priests of the old regime from St. Louis set in.<sup>6</sup> Lutz went to New York, Paris to New Orleans, Saint-Cyr to Potosi, Mo., Renaud returned to France and Fischer resigned from St. Mary's and went back to Lorraine. The causes of events which then transpired we may now, after 75 years, only surmise

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<sup>35</sup> When on March 8th, 1849, two seminarians, Tirion and Mittelbronn, came to St. Louis from the diocese of Nancy (they had made the entire journey in their French soutanes, three cornered hats and rabots) Kenrick hesitated to incardinate them, although their papers were in excellent condition. In November he shoved them off to New Orleans (where Mittelbronn died in 1922) although their behavior had been good and Kenrick was in great need of priests. Probably he thought that there were just enough French priests in the diocese. (Saulnier's Book of receipts and expenses.)

<sup>36</sup> Some twenty years ago Father Goller of St. Peter and Paul's, St. Louis, told me, that, one morning, several of the French clergymen found a letter under their plate, inviting them to move to other dioceses, where their services were needed and where they could make better use of their French. From what source Father Goller drew his information, I do not recollect.

But there may have been another factor working to drive Lutz from St. Louis, jealousy and envy. Since 1845 Bishop Kenrick lent his confidence to the highly educated Father Melcher who had come to St. Louis from the court of Modena. He had taken him and not Lutz (as Rosati did) to the Council of Baltimore in 1846 and had sent him to Europe for the affairs of the diocese and to recruit priests and students for St. Louis and Philadelphia. To give more authority to his person, he had conferred upon him the title of Vicar General. These measures may have caused jealousy against the newcomer in the heart of Lutz, who for so many years had enjoyed the confidence of Bishop Rosati.

Bishop Francis P. Kenrick of Philadelphia, while on a visit to his brother, the Bishop of St. Louis, in the fall of 1846, went to Carondelet, and requested of Mother Celestine a community of her Sisters to take charge of St. John's Orphan Asylum in his episcopal city.<sup>37</sup> It was only after much persuasion that Mother Celestine consented to this request. The need for Sisters for the home missions was great and the Congregation still small. Moreover the distance of the new field and the inconveniences of travel made frequent communication with the Motherhouse difficult and, at some seasons of the year, impossible. The Bishop would take no refusal, however, and he left St. Louis with the promise that Sisters would be sent to Philadelphia after the ceremony of profession in the spring. This ceremony took place on April 11th, 1847. Originally the Bishop of St. Louis intended to conduct the Sisters to the East personally.<sup>38</sup> On February 24th, 1847, the Bishop of Philadelphia wrote:

"Some priest or layman may accompany the Sisters of St. Joseph to Cincinnati; from there Mr. Hammer will accompany them, to take charge of the Germans there."

But Father Hammer changed his mind and concluded to remain with the Germans at Cincinnati. So Father Lutz offered to take charge of the Sisters and accompany them to their place of destination. He left St. Louis with four Sisters on April 15th.<sup>39</sup>

Bishop Kenrick, no doubt, thought, that Lutz intended to return to St. Louis. On May 12th he wrote to his brother:

"Lutz wishes to visit New York before returning home."

But on June 4th:

"Lutz is waiting in New York for clothing he left in St. Louis; he also wishes to have a safe conduct and other papers."

The Bishop asks to send these things to the Bishop of New York. It appears that Father Lutz, when he left St. Louis, either concealed

<sup>37</sup> v. The Congregation of Saint Joseph of Carondelet, by Sister Mary Lucida Savege, Ph. D., 1923.

<sup>38</sup> v. Kenrick, Frenaye Correspondence.

<sup>39</sup> Saulnier's book of expenses and receipts.

his real intentions to his Bishop and left his baggage and papers behind on purpose, or it was only in the East where he made up his mind to return to Europe, to find peace and rest in the quiet valley of Odenheim. Bishop Kenrick sent him all his papers, outside of the letters he wrote to Rosati, there is not a scrap of paper left in the archives of to-day to give information about Lutz.

But whilst Lutz was waiting in New York for his baggage and his papers, Father Melcher, on June 9th, 1847, arrived in the port of New York with four priests (Rutkowski, Meister, Ortlieb and Zopotti) and eight students for St. Louis and Philadelphia (amongst them Weiss, Siegrist, Blaarer). Lutz had intended to go to Europe to find peace and health, but Melcher advised him to remain in the United States. He spoke to him of the signs of an approaching revolution. Lutz followed the advice of Melcher, but instead of going back with him to St. Louis, he remained at New York.

To apply for admission in the diocese of New York may not have been an agreeable job for Lutz. To thrust himself into a strange diocese at the age of 46 years, was an unpleasant affair even in those days of development and unrest. Lutz was incardinated by Bishop Hughes of New York and was appointed pastor of the German parish of St. John the Baptist. This, however, was a favor of doubtful value. St. John's Parish, founded in 1840, in the space of six years, had been interdicted twice, because the lay trustees would not acknowledge the authority of the Bishop in the affairs of the church. On January 10th, 1847, the wooden church building was destroyed by fire and on March 14th, 1847, Bishop Hughes himself, upon the good promises of the trustees, blessed the cornerstone of a new brick church. When it was finished, the Bishop sent to the parish the newly incardinated priest from St. Louis, to let him try his luck with the mob of St. John the Baptist. His first baptism at St. John's dates from July 4th 1847. It seems, the parish had no residence for the priest, as Lutz, for some time at least, resided at the church of the Assumption. But the stiff necks of the trustees and their clan did not bend. The fight against the Bishop, notwithstanding all the fair promises to the contrary, was renewed and on November 24th, 1851, Lutz wrote down in the parish records the following note:

"On account of the obstinacy of the parishioners this church was closed and the administration of the Sacraments prohibited by order of His Grace.

The contumacy of the Germans of St. John the Baptist certainly did not strengthen Lutz's affection for his countrymen. Now he would not labor for them any more; he was done with them forever. On April 7th, 1852, he accepted the offer of Archbishop Hughes for the organization of an "English speaking" parish, to relieve St. Columba Church, in Chelsea, New York. The church was to be built on West 42nd Street. The cornerstone was blessed by Bishop Whelan of Wheeling on November 25th, 1852. In fall 1854, the church was



finished and blessed in honor of the Holy Cross, November 17th, 1854, by Vicar General Wm. Starrs.

It seems that Father Lutz did not find peace in Holy Cross parish either. He resigned the following year and went as assistant of Rev. J. Ryan to the parish of the Immaculate Conception. His appointment dates from November 25th, 1855 and he was regular assistant until February 14th, 1858.

So Father Lutz, the Indian Missionary and German Vicar General, at the age of 54 years, wound up as assistant in an Irish parish. He was a broken man in body and spirit. With Father Ryan, a former Jesuit, he stayed, until death, on the 6th of February, 1861, put an end to a life full of holy enthusiasm, much labor and bodily suffering and of bitter disappointment.

If Lutz had remained at his post in Missouri; if he, from his whole heart, had made the cause of his countrymen his own, if he had developed amongst them an activity similar to that of Father Muehlsiepen, his indirect successor in the office of Vicar General for the Germans, he would have been sure of the unlimited love and everlasting gratitude of the German immigrants. But he allowed the golden opportunity to pass unused.<sup>40</sup>

RT. REV. F. G. HOLWECK, St Louis.



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<sup>40</sup> It has been said, that Father Lutz in 1858 was pastor of the Assumption Church at Syracuse, N. Y., that he resigned in 1859, went to Wisconsin, led a hermit's life in a dugout near Marathon, Wis., after 1864, and died at Racine, Wis. But the Father Jos. Lutz of Syracuse—Marathon is a different person, a native of Weissenbach, dioc. of Brixen, Tyrol.

# THE FIRST YEARS OF BISHOP KENRICK'S ADMINISTRATION OF ST. LOUIS DIOCESE

"Noli irritare leonem" was the motto of the kind and gentle first Archbishop of St. Louis, Peter Richard Kenrick. There were indeed, certain qualities of character and even of outward appearance, that reminded one of the lion; his never-failing sense of dignity, his firmness of will and courage in dangerous situations, his disregard of obstacles and contempt for enemies and detractors, and his noble ideal of life and action, which was as far above the petty meanness of this world as the stars are above the dust and turmoil of this earth of ours. Yet these qualities of the lion were tempered by those of the lamb. There was a gentleness and consideration in his manner that won the affection of those that came near him. Strong, yet pliant where reason swayed, ruggedly honest and fearless of consequences, he could be moved to change a decision, if the better reason were offered. Strong but not stubborn, he was tenacious of his convictions amid contention and obloquy; yet when the voice of authority emerged from the noise of contending factions, he bowed in humble submission to the truth of God. Such was the successor of Bishop Rosati in the diocese of St. Louis, Peter Richard Kenrick.

We do not intend to develop this our crude sketch of Peter Richard Kenrick's character, nor to illustrate it with the various activities and events of his episcopal career. Our object is really a very humble one: to give, at the hand of contemporary authorities, a brief sketch of the first three years of Bishop Kenrick's administration of the diocese of St. Louis. In doing this we must be guided for the most part by printed statements, as the manuscript material at our disposal is very meagre indeed. In the matter of furnishing and preserving historical material for a history of his administration, Bishop Kenrick stood in direct contrast to his predecessor, Bishop Rosati. Consequently, whilst our archives contain almost innumerable letters, documents and manuscript notes having a bearing on the diocesan history from A. D. 1818—1841, the period from 1842 to 1893 is almost utterly destitute of such first-class sources of history. There may be letters of Bishop Kenrick still in existence but they are not available for our purpose. We will, therefore, confine ourselves to printed sources.



For the years we intend to treat here we have a source-book of almost the value of a diary. It is "*The Catholic Cabinet and Chronicle of Religious Intelligence*," a monthly magazine published in St. Louis by William J. Mullin, but under the auspices of Bishop Kenrick, as evidenced by the approbation: "The Catholic Cabinet is published with my approbation, and appears to me calculated to promote the interests of the Catholic religion in this diocese. ✠ Peter Richard Bishop of Drasa and Coadjutor of the Bishop of St. Louis." The monthly issues run from May, 1843, to July, 1845. Every number contains authentic information on the religious affairs of the diocese of St. Louis, which was furnished by some one of the Bishop's household. Besides this invaluable source of information, we have made use of a rather dry compilation by the indefatigable historical tabulator, H. Van der Sanden, the former Chancellor of the Archdiocese. This contains but names and dates of the priests of St. Louis diocese. It is generally reliable in the facts stated, but rather less in the opinions expressed. A few manuscript letters were consulted. Other authorities will be cited in the notes.<sup>1</sup>

Our task of gleaning is an humble one. We will let the documents and original accounts speak for themselves, adding only here and there a word of elucidation to show the place and importance of the fact in the general current of history.

Bishop Peter Richard Kenrick, the successor of Bishop Joseph Rosati as Bishop of St. Louis, was a younger brother of the Rt. Reverend Francis Patrick Kenrick, Bishop of Philadelphia, and later on Archbishop of Baltimore. Born in Dublin, August 17, 1806, the young priest Peter Richard in 1833 was received into the diocese of Philadelphia. After filling the position of assistant and then as pastor at the Cathedral, he became superior of the diocesan Seminary, in which he also occupied the chair of dogmatic theology. As Vicar General, he aided greatly in reorganizing the diocese, which had severely suffered under internal dissension and attacks from external foes. He attended the Third Provincial Council of Baltimore as Bishop Bruté's theologian. When Father Timon declined the appointment of Coadjutor of St. Louis, Bishop Rosati selected the Very Reverend Peter Richard Kenrick "whose apostolic zeal," he declared, "had been so conspicuous and to whose merits all the Prelates of the American Church had on several occasions given honorable testimony." An express command of the Sovereign Pontiff precluded every way of shrinking from the dignity to which he had been called. He was consecrated Bishop of Drasa, on St. Andrews Day, November 30, 1841. Bishop Rosati acted as Consecrating Prelate, assisted by the Bishops Francis Patrick Kenrick and Peter Paul Lefevere. Bishop Rosati proceeded on his mission to Hayti, and the newly consecrated

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<sup>1</sup> Cf. John G. Shea "History of the Catholic Church in the United States." Vol. 4. p. 213 s.s.

Coadjutor repaired to St. Louis to assume charge of the diocese. His arrival in St. Louis on the 28th of December, 1841, gave a new impulse to all good works.

Bishop Rosati, in a pastoral letter to the Clergy and faithful of his diocese, had expressed the hope that he would have Bishop Kenrick as his constant companion in life, and that "having received our last breath, he will continue to be your Father for a long succession of years." They never met again, as Bishop Rosati died at Rome, just as he was preparing for his homeward journey.

The diocese of St. Louis, at the coming of Bishop Kenrick, embraced the states of Missouri, Arkansas, the western portion of Illinois and the territories now constituting Kansas, Nebraska, Indian Territory, Oklahoma, with all the wilderness east of the Rocky Mountains. The diocese contained 65 churches and chapels and 74 priests, and had several Indian missions. St. Louis had only two churches—the Cathedral, and the Jesuit church of Francis Xavier on Ninth and Green Streets. But besides the chapels of St. Mary and St. Aloysius, there were in process of erection the church of St. Mary of the Victories for the German Catholics, who numbered about 7,000 souls, and the church of St. Vincent de Paul, the foundation of which had been laid in 1839.

The erection of the See of Little Rock in 1843 and of Chicago in 1844 confined the diocese of St. Louis to the State of Missouri, with the scattered Indian missions as far as the Rocky Mountains. St. Louis City had a theological Seminary; a University conducted by the Jesuit Fathers; a number of convents and institutions; four free schools; and a Catholic population of about 16,000 out of a population of 30,000. Such was the field of labor upon which the Coadjutor Bishop entered on December 28th, 1841.

Bishop Kenrick found himself hampered at the outset by a debt of \$60,000.00 incurred by Bishop Rosati in building his Cathedral, and in establishing necessary institutions. Aid had come from the Society for the Propagation of the Faith, in Lyons, and from the Leopoldine Society of the Austrian Empire. But there were so many financial hollows to be filled up and so many new demands arising that the diocesan debt grew apace. We have read two letters written by Bishop Kenrick to Bishop Rosati recounting to him in the most insistent manner what sums were due, and had to be paid, and earnestly requesting him not to spend any part of the money he should obtain at Rome and Paris and Vienna, but to send all amounts for the payment of his most pressing debts.<sup>2</sup>

As to episcopal functions in 1842 we will quote the following from Father Van der Sanden's statement:

"During 1842 Rt. Rev. Peter R. Kenrick, Bishop of Drasa,

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<sup>2</sup> Diocesan Archives of St. Louis.

ordained priests; on May 21, Rev. James Tiernan, C.M.; on May 30, Rev. Adrian Hoeken, S. J.; on August 21, Rev. Joseph Kuenster and Rev. Patrick McCabe, both for the diocese; Rev. Thomas Cusack, also for the diocese, and Rev. Alphonse Montuori, C.M., and Rev. John Larkin, C.M.. On December 8, Rev. Michael Carroll for the diocese; on December 21, Rev. Maurice van der Eycke, S.J."

In his letter of February 20, 1842, to Bishop Rosati, the Coadjutor Bishop states that he made the following changes.

Rev. E. Saulnier from Carondelet to French Village, Ill.; Rev. J. Fontbonne from Cathedral to Carondelet; Rev. Geo. Hamilton from Alton to Cathedral; Rev. P. R. Donnelly to Alton, Ill. He also says with great stress: "We want English and German priests." In this year Bishop Kenrick gave dimissorial letters to Revs. J. Conway, J. Healy and H. Meinkmann. Rev. Saulnier was appointed Rector of New Madrid, Mo, and Rev. Ambrose Heim of English Settlement in Illinois. Rev. Remigius Petiot sends in his annual report for Galena and missions; St. Philomena in Irish Grove and St. Mary's, New Dublin, all in Illinois. Rev. Thomas Cusack resides in Indian Creek, Mo.; Rev. H. Fortman at Hanover, Clinton Co., Ill. At Old Mines, Washington Co., Mo., we find Father John Cotter and Joseph V. Wisemann. Father Van der Sanden then gives the following recapitulation for 1842.

Churches with resident priest, 39; Chapels, 6; Missions with churches, about 36; Stations, 50; Bishops, 2; Secular Priests, 27; Lazarist Fathers, 21; Jesuit Fathers, 28. Total, 80.

Ecclesiastical Seminaries, 4; Clerical Students, 30; Colleges, 3; Academies for girls, 10; Schools, 5; Charitable Institutions, 7; Catholic Population, 100,000.

We will now give a quotation from the *Catholic Cabinet* for May 1843:

"In the Cathedral the ceremonies during Holy Week were of the most impressive character. On Palm Sunday, after the distribution and benediction of the palms by the Coadjutor Bishop, the usual procession, directed by the Missal, took place. High Mass was then sung by the Rev. Joseph Renaud, assisted by the Rev. Messrs. Roux and Murphy, as deacon and subdeacon. The Passion was sung by the Rev. Messrs. Raho, Dahmen and Cercos of the Congregation of the Missions. Very Rev. Mr. Timon preached. On the evenings of Wednesday, Thursday and Friday, the solemn office of Tenebrae was chanted by a full choir. On Thursday morning the Holy Oils were blessed by the Coadjutor Bishop, assisted by twelve priests, deacons and subdeacons, according to the prescriptions of the Pontifical. After the termination of Vespers recited immediately after the Mass, the same prelate washed the feet of thirteen orphan childrn, who, at the



same time received from him a sweet cake and a handsome bouquet of flowers.”<sup>3</sup>

But the country parishes required the immediate attention of the Coadjutor Bishop. “On Easter Sunday the neat frame church erected by Father Helias, S.J., in the City of Jefferson, was dedicated to divine worship under the invocation of St. Ignatius of Loyola. On Easter Monday the first stone of a church to be built in Belleville, Illinois, was solemnly blessed by the Coadjutor Bishop, assisted by the Rev. Mr. Kunster, pastor of the district, Rev. Mr. Cercos, C.M., and several of the alumni of the Theological Seminary of St. Louis. On Wednesday and Thursday in Easter Week, the same prelate made the annual visitation of the Convent of the Visitation, at Kaskaskia, on which occasion he was accompanied by the Rev. Mr. Heim. The new church of Kaskaskia, 100 feet long by 50 feet broad—which, when finished will be the largest and most beautiful in Illinois—is almost covered and will be ready for consecration this summer.”<sup>4</sup>

These things accomplished, Bishop Kenrick returned to the city. “On Low Sunday, the first Communion of the children took place in

<sup>3</sup> Catholic Cabinet, May 1843. “The exercises of a spiritual retreat, preparatory to the Paschal Solemnity, were given in the Cathedral during Passion Week, by the Very Rev. J. Timon, which have been attended with the most consoling results. On Palm Sunday, the new and splendid Church of St. Francis Xavier, erected by the Jesuits, was opened for divine service. The ceremony of consecration has been deferred until its final completion.”

<sup>4</sup> Catholic Cabinet, May, 1843. Father Helias is known as the Apostle of Central Missouri. The mission field assigned to Father Helias covered in the beginning 600 miles, with 18 stations, located in 11 counties. Franklin, Gasconade, Osage, Cole, Moniteau and Cooper, being those on the south of the river. Callaway, Boone, Howard, Warren and Montgomery counties on the north were also due for annual visits, and the mission field gradually extended until it was 800 miles of primitive journeying to reach the 23 missions to which Father Helias expanded his work.

On a loose sheet this good Father wrote a very brief account of his “*Dies Memorabiles*” in Central Missouri. He arrived in his mission field on May 11, 1838. On May 13, of the same year, he installed himself as Pastor of Westphalia. Then he visited Cotes sans Dessein a French Village. On May 27, he held first services at Jefferson City. On October 14. Bishop Rosati administered Confirmation at Jefferson City and Westphalia.

The memory of Father Helias has been preserved to the world in a book entitled “The Founder of the Missions of Central Missouri,” by Auguste Lebrocqy, S. J. It tells of the last days of the Belgian missionary, spent alone at Taos, in the little stone hut near the stone church that had been built through the generosity of his aristocratic mother.

Father Helias refused the offers of an assistant, nor would he have a servant. Three times a day he himself rang the bells of his little church, from time to time warning his people:

“If you do not hear the Angelus, then know that something has happened to the old man.”

Came then the morning when the Angelus failed to sound!

The residents gathered in frightened groups, and tried to console themselves that the good father had been called away to visit the sick. Finally, however, they summoned up courage to approach the church.

Lying prone between the house and the bell tower they found him, one hand outstretched as though in benediction.

the Cathedral at early Mass; and immediately before High Mass on the same day, the Sacrament of Confirmation was administered to 145 persons, among whom were several recent converts. On the same day the first Communion of the children took place at the Chapel of St. Aloysius, attached to the University and now used by the German congregation of that neighborhood. On the same day five Sisters of Charity, from Emmitsburg, Maryland, arrived in this city, who are to take charge of the Female Orphan Asylum, founded by the charity of Madame Biddle, as also the Female Free School attached to the Church of St. Francis Xavier. The boys' free school, attached to the same church, was opened Monday, the 25th ult., on which 275 children attended. The school is capable of receiving 400, who will receive the inestimable blessing of a useful and Catholic education at the hands of the members of the Society of Jesus."<sup>5</sup>

<sup>5</sup> Catholic Cabinet. I. May. 1843, We would transcribe a beautiful memorial of one of our greatest benefactors, the noble-hearted Ann Biddle, as we find it in Edwards' "Great West," published in 1860, page 390:

"Whoever has walked in the vicinity of Tenth and Biddle streets may have observed a monument in an open space, on which is this simple inscription: 'Pray for the souls of Thomas and Ann Biddle.' Some little items connected with this monument will be of interest to the reader and are intimately blended with some important features of our history.

"On the 10th of January, 1846, it became rumored in the city that Mrs. Ann Biddle was dead. Her great wealth, her high social position, and, withal, her well-known charities and benevolence, had made her name familiar with all classes of society, and her death served to create inquiry and remark. She was the daughter of John Mullanphy, of immense wealth, at whose instigation the Sisters of Charity, four in number, first visited St. Louis. He purchased the land on which is situated the Sacred Heart, and established and endowed the male department of the Mullanphy Orphan Asylum. She was the consort of Major Thomas Biddle, whose untimely and unfortunate death in a duel we have before alluded to.

"Mrs. Biddle, after the death of her husband, established the Female Orphan Asylum, and even gave up her fine residence on Broadway as an occupancy, and entirely supported it during the two years previous to her demise. Her charities did not cease at her dissolution; for in her will she left an appropriation for a widows' asylum, and to her testamentary munificence are the city of St. Louis and humanity indebted for the Biddle Infant Asylum and Asylum of Indigent Widows and Lying-in Hospital. Not yet is the catalogue of this noble-minded Christian exhausted. She left to St. Louis the ground on which Biddle Market stands, for the purpose of a market; and her charitable donations in everyday life it would be impossible to enumerate.

"We have now to revert to the monument, with its meek and solemn invocation, which served as an introduction to the honorable name of Mrs. Ann Biddle. She left the piece of land on which the monument stands as a burial place for herself and husband, and bequeathed eight thousand dollars to enclose it, build a vault, and to erect a monument. The meek inscription it bears is evidence of her conception of celestial purity; for though her life had been spent in the practice of those holy precepts inculcated by religion and virtue, she felt that sin and stain were inseparable from earthly existence, and the soul once linked to corporal life must be cleansed by some propitiation before it is fitted for the skies. The charitable institutions she has founded will make her name more imperishable than the marble mausoleum on which her name is inscribed. On one side of the plat of ground on which the vault is built is the orphan asylum; on the other, the lying-in asylum."

But the Rocky Mountain Mission among the Flatheads must be remembered, though too far away for the Bishop's personal attention. "On Tuesday, the 25th of April, Rev. Fathers De Smet and De Vos and A. Hoecken, together with three lay brothers of the same society, left this city on the steamboat John Aull for Westport, whence Fathers De Vos and A. Hoecken, together with the three lay brothers will proceed to the Mission of St. Mary, among the Flatheads of the Rocky Mountains. Father De Smet will in a few days return to St. Louis, whence he will immediately proceed to Rome, via England, on important business connected with the permanent establishment of the aforesaid Mission."<sup>6</sup>

Visiting Prelates also must be entertained:

"The Rt. Rev. Bishop of Dubuque, accompanied by Very Rev. S. Mazzuchelli, O.S.D., arrived in this city on last Wednesday in April, and on Thursday last, Bishop Loras, and Very Rev. S. Mazzuchelli proceeded on their way to Baltimore."

But let us turn to more important items:

"The erection of St. Patrick's church, in the northern part of this city, was commenced after Easter, and there is every possibility that the work will be carried on with energy. The first stone of this church was solemnly blessed by the Coadjutor Bishop on Sunday, the 17th of October, 1842; it was then hoped that the foundations of the building would be laid before the setting in of winter; but, this having been found impracticable, the work was necessarily deferred until the present season. St. Patrick's will be a free church. Contributions toward this truly Catholic undertaking will be thankfully received by Rev. Geo. A. Hamilton, at present assistant at the Cathedral, who is to be the pastor of the congregation; as also by any of the Catholic clergymen of the city. The lot on which this church is being built is the gift of Mrs. Anne Biddle, and the sum of one thousand dollars was generously contributed towards the new church by her excellent mother, the late Mrs. Mullanphy. In a few weeks, it is intended to commence the erection of another church on the northeast corner of Mulberry and Third Streets, to be dedicated to God in honor of the Blessed Virgin, and to be appropriated to the use of the German congregation, at present worshipping in the Cathedral. The valuable lot on which the church is to be erected, was generously given by Mrs. Anne Hunt. Mr. Jas Lucas, brother of Mrs. Hunt, has also given a large lot, in the northwestern part of the city, for the purpose of a Catholic Church, in which, we have been informed, the German congregation that at present assembles in the Chapel of St. Aloysius, attached to the University, will commence the erection of a church in the course of next year, under the direction of the Fathers of the

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<sup>6</sup> The services of Father De Smet and his companions are too well known to need any particular mention. As to the origin of the Oregon Missions Cf. St. Louis Catholic Historical Review, vol. II, p. 183, s.s.



Society of Jesus. On Sunday last, the first Communion of the children took place at the eight o'clock Mass in the new Church of St. Francis Xavier. Before the late Mass, on the same day, the Coadjutor Bishop confirmed 168 persons in the same church, of whom about twenty were converts."<sup>7</sup>

But the solicitude for all the churches once more called away our Coadjutor Bishop from the pastoral labors in his own diocese:

"On Tuesday, 2nd of May, the Coadjutor Bishop, accompanied by Rev. M. Heim, left this city for Baltimore, where the Provincial Council of the Prelates is to commence its session on Sunday, the 14th inst. With him also were four boys from the orphan asylum of the city, who are on their way to the Preparatory Seminary, advertised to be commenced on the 1st inst., at St. Mary's College, Perry County. These four children have free places, on a foundation made by the late benevolent Bryan Mullanphy, Esq., who, by his will, left the sum of \$5,000 to St. Mary's College, for the purpose of educating five orphans."<sup>8</sup>

From this it would appear that the journey to Baltimore was made by way of the Ohio River. The Provincial Council of Baltimore was attended by seventeen Bishops, among them Anthony Blanc of New Orleans and John Mary Odin, Vicar Apostolic of Texas. By the middle of June Bishop Kenrick was at home once more, accompanied by Bishops Blanc and Odin. For the July number of the *Catholic Cabinet* gives the following interesting items: "The festival of St. Aloysius was celebrated in the new Church of St. Francis Xavier on the 22nd of June. At early Mass about two hundred boys approached Holy Communion, and edified those who were present on the occasion by the deep feeling of piety with which they discharged this sacred duty. At 8 o'clock High Mass was chanted by Rev. Father Vandavelde, assisted by deacon and subdeacon. After the Gospel had been sung the Coadjutor Bishop preached a sermon on the virtues of St. Aloysius. The church was filled, principally by youth of both sexes. After Mass the boys and girls who attend the free school proceeded in different directions, and under the charge of their respective teachers, to some short distance from the city, where they dined and spent the remainder of the day.

On Sunday the 25th of June, the Bishop of New Orleans, Anthony Blanc, officiated at High Mass in the Cathedral. At five o'clock in the afternoon of the same day, the same prelate solemnly blessed the cornerstone of the proposed German Church of Our Lady of Victory, at the corner of Third and Mulberry Streets. The Rt. Rev. Dr. Odin,

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<sup>7</sup> *Catholic Cabinet*. May, 1843. Father Hamilton with his friend, Father Tucker, left the diocese for Boston, where both served the Church faithfully. For further particulars see *Illinois Catholic Historical Review*, vol. 111. p. 293.

<sup>8</sup> *Catholic Cabinet*. May, 1843.

Vicar Apostolic of Texas, and the Coadjutor Bishop of this diocese, assisting at the ceremony. A large number of people assembled to view the interesting ceremony; the Hibernian Benevolent Society was also on the spot. Previous to the ceremony, the Coadjutor Bishop addressed the assembly on the nature of the rite at which they were about to assist. Father Cotting, S.J., preached in the German language after the conclusion of the ceremony. The collection taken up in aid of the new church was \$149.00." <sup>9</sup>

On the fourth of July a solemn Te Deum was chanted in the Cathedral of this city, in thanksgiving to God for the enjoyment of those civil liberties, which the Declaration of Independence, signed on the same day, sixty-seven years ago, secured for the American people. Before the Te Deum commenced an eloquent discourse was delivered by the Rev. Martin Spaulding, D.D., of the diocese of Louisville, in which the principles of the signers were shown to be in perfect conformity with opinions generally received and professed by the scholastic divines of the middle ages, and very frequently acted upon by the people of those abused times."

"The cornerstone of a new church was solemnly blessed by the Coadjutor Bishop of this diocese, at Alton, Ill., on Sunday, the 19th July. A great number of citizens from St. Louis as well as numbers of the inhabitants of Alton were present at the ceremony. On the same day Rev. Martin Spalding, D.D., preached at the Church of St. Francis Xavier, in the aid of the Female Free School, lately opened in its vicinity. He also preached on the following Sunday at the Cathedral in aid of the Male Orphan Asylum. On the 6th of July, left this city, the Rev. Tiberius Soderini, of the Society of Jesus, for the Indian Missions among the Pottowatomies, Ottawas and Chippewas. He was accompanied by two ladies of the Sacred Heart, who are to join the others of their community, who so successfully conduct the Free School among the Indians. On Sunday, the 16th ult., the Right Rev. Bishop Odin, Vicar Apostolic of Texas, administered the Sacrament of Confirmation to 68 persons at St. Genevieve. The same Apostolic prelate administered Confirmation on the 23rd at the Church of St. Mary's, Perryville, to a large number. The Coadjutor Bishop of St. Louis visited French Village of Illinois on Sunday, the 16th ult., where he administered the Sacrament of Confirmation to 36 people. The distribution of premiums among the young ladies of the Academy attached to the Visitation Convent, Kaskaskia, took place on Wednesday, the 26th ult.; Bishop Odin distributed the prizes. The Sacrament of Confirmation was administered by the Coadjutor Bishop of this diocese on the 27th ult., to seventeen persons, in the chapel attached to the Convent of the Sacred Heart, of this city. Almost all those confirmed on that occasion frequent the Female Free School conducted by the above named religious ladies. The number of scholars

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<sup>9</sup> Catholic Cabinet. June, 1843.

is about eighty. Yesterday, July 31, was the festival of St. Ignatius, the founder of the Society of Jesus. High Mass was sung in the Church of St. Francis Xavier, attached to the University, at 8 o'clock, during which the Coadjutor Bishop addressed the congregation on the life and virtues of St. Ignatius."<sup>10</sup>

With the advent of the usual hot season, Bishop Kenrick seems to have taken a much needed rest, for we find no notice of any episcopal function in the September number. But at the beginning of September he must have been busily engaged in country and in city.

"On Sunday, the 10th of September, the Sacrament of Confirmation was administered in the Church of St. Michael, Fredericktown, Madison County, Mo., to forty six persons, among the adult portion of which number were several converts. During the Mass the Coadjutor Bishop preached on the devotion of Catholics to the Blessed Virgin. In the afternoon of the same day and the two following days, he delivered lectures in the church on the principles of Roman Catholics."<sup>11</sup>

On his return to St. Louis, ordinations awaited the Bishop.

"The following scholastics of the Society of Jesus received tonsure and minor orders at the hands of the Coadjutor Bishop in the Cathedral, on Thursday, 21st of September: Louis Dumortier, Adrian Van Hulst, Francis Horstmann, John Bax and Ignatius Maes. On the same occasion the holy order of subdeaconship was conferred on John Baptist Druyts, Francis O'Loghlin, Peter Aernoudt,<sup>12</sup> Maepele and Arnould Damen, all scholastics of the same Society. On the following morning the last named scholastics, together with Rev. James Murphy, subdeacon, were ordained deacons; and on the following Saturday were, together with Mr. Murphy, raised to the order of priest. The Coadjutor Bishop left this city in the early part of the last week of September to visit the following places agreeably to appointment: St. Augustine's Fulton County, Ill., Sunday, 1st of October; Fountain Green, Hancock County, Sunday, 8th of October; Santa Fe, Clark County, Wednesday, 11th of October; Edina, Scotland County, Thursday, 12th of October; Indian Creek Church, Monroe County, Sunday, 15th of October; St. Paul's, Rall's County, Sunday, 22nd of October."<sup>13</sup>

The Jesuit Fathers were everywhere the pioneers of the Catholic School: So in St. Louis also in 1843:

"The Female Free School, attached to the Church of St. Francis Xavier, was opened on the 4th of September, in the new and conveni-

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<sup>10</sup> Catholic Cabinet. August, 1843.

<sup>11</sup> Ibidem.

<sup>12</sup> Ibidem. Father Arnoudt is the author of the ascetical work "De Imitatione Sanctissimi Cordis Jesu," which "in Latin, French and English, has for years nourished the piety of the faithful far and wide." J. G. Shea.

<sup>13</sup> Catholic Cabinet. I. Oct. 1843.



ent school house, corner of St. Charles Street and Tenth Street. One hundred and seventy-five were admitted by the Sisters of Charity, who take charge of this institution. On the 24th inst. the Male Free School was reopened in the basement of the church. It is under the charge of four scholastics of the Society of Jesus; three hundred and fifty were admitted at the opening.”<sup>14</sup>

We may anticipate the following item concerning schools: “On the 8th of January a new free school for male children attached to the Cathedral was opened by the Brothers of a Religious Community, called “*Les Clercs du St. Viateur*.”<sup>15</sup>

From this it would appear that the Catholic Free School is not confined to the Twentieth Century. How it prospered, need not be said at present.

The year 1843, of which we have been writing, formed a turning point in the history of the Diocese of St. Louis; marking, as it did, the death of our first bishop, Joseph Rosati, and the accession of Peter Richard Kenrick to the see over which he had presided for a few years as Coadjutor-Bishop. The *Catholic Cabinet* of December, 1843, contains a succinct statement of the dead prelate's life and labors, from the pen of one who obviously knew him well, a tribute of love, of which we shall give a reprint in our Notes.

Bishop Rosati died at Rome of pneumonia, on the 25th day of September, 1843, in the 54th year of his age. Peter Richard Kenrick was now Bishop of St. Louis.

In the January number of the *Catholic Cabinet* we find the following:

“Catholic Statistics of St. Louis for the information of the numerous Catholic emigrants who daily flock to our city, we publish the following statistics at the commencement of the year (1844):

### Churches and Chapels

First Ward—First Chapel of St. Mary's (Souard Addition.) The English and German Congregations meet here at stated hours. The foundations of a new and large church contiguous to this chapel were laid in 1839, and we have reason to hope that the work will be resumed next summer. Second Chapel of the Sacred Heart of Jesus (opposite the South Market). This is a new and neat building attached to the convent of the Sacred Heart.

Second Ward—The Church of Our Lady of Victory (corner of Third and Mulberry Streets. This beautiful new building is nearly completed and will be opened for Divine Services in the course of the Spring. It is exclusively destined for the German Catholics.

Third Ward—First, The Cathedral of St. Louis (Walnut, between

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<sup>14</sup> Ibidem.

<sup>15</sup> Ibidem.

Second and Third Streets). The English and the French congregation meet at stated hours in this noble edifice, of which a minute description is given in the second number of this Periodical, i. e., The Catholic Cabinet.

Fourth Ward—First, Church of St. Aloysius (Washington Avenue between Ninth and Tenth Streets). This church is used only by the German Catholics. In its stead a new church is about to be commenced in the north of the city.

Second, Church of St. Francis Xavier (corner of Ninth and Green Streets). This large and splendid edifice, although not entirely completed, has been opened for several months, and is frequented by a large English congregation.

### Religious Institutions.

First. Theological Seminary (Soulard's Addition). This institution was removed in 1842 from Perry County in this state to the city of St. Louis; it is under the charge of the Lazarists.

Second. University of St. Louis (Green, between Ninth and Tenth Streets). This institution which has existed more than 14 years, belongs to the Jesuits. It has five departments: of Theology, of Philosophy, of Literature, and Belles-Letters, of Law and Medicine.

Third. Hospital of St. Louis (Spruce, between Third and Fourth Streets). This large and highly useful institution is under the charge of the Sisters of Charity.

Fourth—Convent of the Ladies of the Sacred Heart (South Market.) With the convent is connected an Academy for young ladies and an Orphanage for female orphans.

Sixth—Catholic Female Orphan Asylum (Walnut Street). This institution is under the direction of the Sisters of Charity. It contains seventy orphans.

Fifth—Catholic Female Orphan Asylum (Broadway, near Bidle). This institution, commenced in 1842, is likewise under the charge of the Sisters of Charity. It contains thirty-two orphans.

### Catholic Free Schools.

First—Male Free School, attached to the Church of St. Francis Xavier (corner of Ninth and Green Streets), under the charge of four Scholastics of the Society of Jesus. Four hundred and twenty scholars.

Second—Female Free School attached to the same church (corner of Tenth and St. Charles) under the care of the Sisters of Charity. Two hundred and twenty scholars.

Third—Female Free School attached to the Convent of the Ladies of the Sacred Heart. One hundred scholars.

Fourth—Male Free School, attached to the Cathedral (Second Street, between Market and Walnut). To be opened in the course of this month, under the direction of "Les Clercs du St. Viateur."

### Catholic Population and Number of Priests.

The Catholic population of this city is estimated at 16,000, out of a population of 30,000. The Missouri Baptist, published in this city, estimates the number of Catholics to be 14,000. The number of priests in this city is about twenty-five.

St. Louis—A Branch of the ArchConfraternity of the Most Holy and Immaculate Heart of Mary, "for the conversion of sinners," has been instituted in the church of St. Francis Xavier in this city. It contains already upward of six hundred members."<sup>16</sup>

"Bishop Rosati," as Father Souvay tells us in his very interesting article on "The Diamond Jubilee of the Archdiocese of St. Louis," "had left St. Louis on his way to the Fourth Provincial Council of Baltimore and to Rome on the 27th of April, 1840. Never was he to return to his episcopal city. Scarcely had two months elapsed after his death in Rome on September 25th, 1843, when Propaganda relieved his successor of Arkansas and the Indian Territory, as also of the western portion of the State of Illinois, by the erection of the two dioceses of Little Rock and Chicago on November 28, 1843. Three days after, on December 1, 1843, a Pontifical Brief created the Vicariate Apostolic of Oregon, embracing all territory between the Mexican province of California at the South, and the Russian province of Alaska at the north, and extending from the Pacific Ocean to the Rocky Mountains."<sup>17</sup>

Bishop Kenrick's diocese was thereby reduced to the State of Missouri and all the wilderness east of the Rocky Mountains and not within the districts of Arkansas, Iowa and Minnesota; even then the largest ecclesiastical division in the United States. But from this date a large number of parishes and priests no longer appear in the Annual Reports of St. Louis diocese. Yet the good work went on with renewed energy.

From the January number of the *Catholic Cabinet*, 1844, we gather the following items:

"The funeral obsequies of the late Venerable Bishop of this See, Joseph Rosati, were performed in all the churches of the diocese. We learn with pleasure, by our exchanges, that the same took place in most of the Cathedral Churches throughout the Union. Even at Rome they were celebrated with peculiar solemnity, on the 27th of September, by order of his Holiness, the Pope."

Toward the close of December, the Very Rev. Mr. Timon, visitor of the Lazarists of the United States, arrived in this city. We understand that the Mother House of the Lazarists of the Union, is to be moved from St. Mary's, Perry County in this state, to the city of St. Louis."<sup>18</sup>

<sup>16</sup> Catholic Cabinet. I. January, 1844.

<sup>17</sup> Rev. Charles L. Souvay, C. M., "Diamond Jubilee of Archdiocese of St. Louis," in *Sunday Watchman*, July 30, 1922.

<sup>18</sup> Catholic Cabinet. January, 1844.



The Bishop has appointed the Rev. S. Paris rector of the Cathedral. The Rev. George Hamilton proceeds to take charge, ad interim, of the congregation of Springfield, Illinois, vacant by the recall of the Rev. R. Rolando of the Congregation of Missionary Priests."<sup>19</sup>

First mention of St. Joseph's Church, from *Catholic Cabinet*, April, 1844:

On the first of March a new Catholic church was commenced by the Fathers of the Society of Jesus, on the corner of 11th and Biddle Streets, destined for the German Catholics in the western part of the city. The church's dimensions are 100 feet long by 60 feet wide. It is on a beautiful and elevated spot, measuring 150 feet by 100, being a donation of Mrs. Ann Biddle of this city for that purpose. The ceremony of blessing the cornerstone will take place this month."

"On the 7th of March a new Catholic Female Orphan Asylum, under the charge of the Sisters of Charity, was commenced on the corner of 10th and Biddle Streets. The lot measuring 125 feet by 240 feet is a donation of Mrs. Ann Biddle of this city, who has, moreover, given \$3,000 toward the erection of the asylum. The main building will be three stories high, 70 feet front by 45 feet deep."

Here is a glowing account of the foundation of St. Vincent's church, taken from the *Missouri Republican*:

On the 17th of March the Rt. Rev. Bishop Kenrick laid the cornerstone of a church in Soulard's addition of St. Louis. The edifice will be cruciform; in length including the portico, 150 feet; breadth in the nave 60 feet, in the transepts 80. The well-selected location and the truly classic proportions of the plan, drawn by Barnet & Co., will make this building an ornament to the city, whilst affording the consolations of religion to a numerous population, who are now almost suffocated in the crowded temporary chapel in which they worship. The vast concourse of our fellow citizens, the Hibernian Society, the Catholic Temperance Society, the Young Catholic's Friend Society, with their appropriate flags and badges; the clergy in their robes, singing, during the imposing ceremonial of the Church, appropriate hymns in the solemn Gregorian chant, brought powerfully to memory, but under happy auspices the Scripture text: "And when the masons laid the foundation of the Temple of the Lord, the priests stood in their ornaments with trumpets, and the Levites, the sons of Asaph, with cymbals, to praise God by the hand of David, king of Israel. And they sung together hymns and praise to the Lord, because he is good; for his mercy endureth forever. And all the people shouted with a great shout, praising the Lord because the foundations of the temple of the Lord were laid." (Edras, Chap. iii.)

In the cornerstone was placed a glass jar, hermetically sealed, containing some American coins, some public documents regarding

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<sup>19</sup> Ibidem.

the events that have occurred since the foundation of this Republic, and a Latin inscription on parchment, in words of which the following is a translation :

In the Year of the Redemption MDCCCXLIV, whilst the Sovereign Pontiff, Gregory XVI, ruled the universal Church of Christ in the XLII year of his Pontificate—over the United States of America, John Tyler, Chief Magistrate, presiding, the LXVII year of American liberty happily established, the State of Missouri having the Hon. M. M. Marmaduke, acting Governor, the XVII of March being the IV Sunday of Lent, in the evening, this first Stone—of the Temple about to be erected—to the Lord Thrice Holy and Mighty—the Eternal Living God, under the invocation—of St. Vincent of Paul, Confessor—was duly and canonically laid, by the Right Rev. Peter Richard Kenrick, Bishop—of St. Louis—the Very Rev. John Timon being Assistant Priest—Rev. Benedict Roux and Joseph A. Lutz, assistant Deacons, a numerous clergy—and the students of the Seminary—were present; also, the Hibernian Benevolent Society, the Catholic Temperance and Young Catholic's Friend Societies—had places assigned, whilst—a vast concourse of people surrounded the spot.”<sup>20</sup>

St. Vincent's church was intended to serve both the English speaking as well as the German Catholics of the South Side. St. Joseph's church was destined for the use of the German Catholics of the North Side. The Leopoldine Society took deep interest in this undertaking.

On the 14th of April, 1844 took place the ceremony of laying the cornerstone of the new Catholic church, St. Joseph's in the north-western part of this city, destined for the use of the German Catholics. The imposing rites of the occasion were witnessed by a great concourse of people, who had assembled on the ground or accompanied the solemn procession of the ecclesiastics from the Church of St. Francis Xavier. The Hibernian Society attended with their banners, badges and music, and also the children of the various Catholic Free Schools. The following is the inscription on the parchment deposited in the cornerstone. It was in the Latin language, a translation of which into English we subjoin:

“For the greater glory of God, the honor of the Catholic religion, and the benefit of the faithful of this diocese, Gregory the XVI, being Sovereign Pontiff; John Tyler, President of the United States; M. M. Marmaduke, acting Governor of the State of Missouri; in the MDCCCXLIV of our Redemption, the LXVII of our Independence; on the first Sunday after Easter; the day after the Ides of April, at the request of the Very Rev. James Vandevelde, Provincial of the Society of Jesus; the Rt. Rev. Peter Richard Kenrick, Bishop of St. Louis, solemnly and canonically, laid and blessed the cornerstone

<sup>20</sup> Missouri Republican, quoted by Catholic Cabinet, January, 1944.

of this Temple to be dedicated to the Triune God, under the invocation of St. Joseph. The Very Rev. John Timon, Visitor Cong. of Miss., being assistant priest, and the Revs. Joseph Irissarri and John B. Druits, Soc. Jesus, assistant deacons. The clergy of the city, the Catholic societies, and a vast concourse of people assisting at the celebration."

The plan of the edifice was furnished by Mr. Geo. Purvis, architect. It is to be of the Ionic order, with a portico supported by four fluted columns, and with an octagonal turret and spire of beautiful design and correct proportions. The foundations are already laid. The size of the building will be 107 by 60 feet, and when completed, will furnish accommodations for a large congregation and be an ornament to the city. The Rev. Father Cotting, S.J., delivered the sermon on the occasion in German, and paid an eloquent tribute to the generosity of Mrs. Ann Biddle, who presented to the Society, the valuable lot on which the church is to be erected.

There are now four Catholic Churches in progress of erection in this city: St. Mary's, under the title of "Our Lady of Victory," corner of Third and Mulberry Streets; St. Patrick's, corner of Sixth and Biddle Streets; St. Vincent de Paul's, on Decatur Street, near Park Avenue, and St. Joseph's, corner of Eleventh and Biddle."<sup>21</sup>

The Catholics in the County also were aroused to fresh energy:

"On the 21st of April, 1844, the new Church of St. Martin, in Central Township of St. Louis County, was solemnly dedicated to divine service by the Rev. Geo. A. Carrell, President of the St. Louis University, with the permission of the Bishop. The building is of brick, 37 feet square, situated on a tract of land of four acres, granted for the purpose by the Congregation. There are now five Catholic Churches in St. Louis County, out of the city limits, attended by three priests: St. Ferdinand's in Florissant Township; St. Martin's in Central Township; St. Peter's in Manchester Township; Our Lady of Mt. Carmel in Carondelet Township, and the Assumption of the Blessed Virgin in the Meramec Township."<sup>22</sup>

"On the same day, 21st of April, 1844, there arrived in this city, from Kaskaskia, Ill., seven Sisters of the Order of the Visitation, for the purpose of opening a Female Academy in this city; Sister Mary Agnes Brent, superior."<sup>23</sup>

"On the 24th of April, Fathers Joset, Zarbinatti and Soderini,

<sup>21</sup> Catholic Cabinet, January, 1844.

<sup>22</sup> Catholic Cabinet, vol. II. No. 1. The Church of St. Martin on the Bonhomme Road, no longer exists. The mission was merged in the parish of Clayton. How and why it disappeared, we are unable to say.

"St. Peter's Church in Manchester Township" is now Kirkwood; Our Lady of Mount Carmel in Carondelet Township, is now the Church of "SS. Mary and Joseph," and the "Church of the Assumption of the Blessed Virgin in Meramec Township" is the Church of Mattese Creek.

<sup>23</sup> Ibidem.



with one lay brother—all of the Society of Jesus—left this city for the missions of Oregon Territory and the Rocky Mountains.”<sup>24</sup>

Educational matters also assumed larger proportions:

“Towards the close of May, 1844, a new female Academy was opened in this city, on Sixth near Pine. This establishment is conducted by the religious Sisters of the Order of the Visitation of the B. V. M., founded at Annecy in Savoy, by Francis of Sales and Joanna Frances Fremiot de Chantal in 1610. This order was solemnly confirmed by Pope Paul V. Its principal objects are the sanctification of its members and the education of youth. The Ladies of the Sacred Heart have reopened their academy for the education of young ladies, in St. Charles on the Missouri River, about twenty miles above this city. Owing to particular circumstances, this institution was closed last year.”<sup>25</sup>

“The new college of St. Vincent of Paul has been opened at Cape Girardeau, Mo.; it has been erected by the priests of the Missions or Lazarists. It is a large and beautiful building, situated on an eminence in one of the most healthy parts of the State, and commanding a full view of the mighty “Father of Waters.” It is to replace the well-known institution of St. Mary’s College at The Barrens, which latter has been converted into the Elementary Ecclesiastical Seminary of the Diocese.

“During the course of last month, July, about four hundred persons have received the Sacrament of Confirmation in the various churches of this city, at the hands of the Right Rev. Bishop of this See. Among these were a great number of adults and converts to the Faith.”<sup>26</sup>

“On the 21st of June, the Feast of St. Aloysius of Gonzaga, the patron of youth, was celebrated with great solemnity in the Church of St. Francis Xavier of this city. At half past four o’clock in the morning the beautiful chiming of the bells of the church announced the glories of the “Apostle of Youth.” At an early hour, about three hundred and fifty persons received Holy Communion, among whom were upwards of two hundred children of both sexes. At seven o’clock, a very large number received the Sacrament of Confirmation at the hands of the Bishop. Before nine o’clock, when the bells tolled for High Mass, the Catholic youths of St. Louis, with innocence and hilarity painted on their countenances, flocked from every avenue and alley to the Church of St. Francis Xavier. The pew holders kindly retired to the galleries and side aisles of the church, leaving their places to the hundreds of children that came forward with holy enthusiasm to honor their patron, and pour forth their humble prayers before the altar of the benevolent Redeemer, who invites little chil-

<sup>24</sup> Ibidem.

<sup>25</sup> Catholic Cabinet, II. 3.

<sup>26</sup> Ibidem.

dren to come to Him. The number of children present was estimated at twelve hundred. The Solemn High Mass was celebrated by Very Rev. Provincial of the Society of Jesus in Missouri, assisted by deacon and subdeacon; and after the gospel the Bishop delivered the panegyric of the saint. Deep were the impressions the Right Rev. Prelate made on the minds of the children, when he unfolded the virtues and portrayed the innocence of the "Angelic Youth."<sup>27</sup>

"After Mass about two thousand children of the day schools formed themselves into a procession, headed by their respective teachers. The train, to the length of nearly a half mile, preceded by an appropriate banner, paraded through the principal streets, and at noon retired; the girls to the female orphan asylum on Broadway, the boys to the country residence of Martin Thomas, Esq., to partake of the 'good things of this world,' abundantly prepared for them by the liberality of the friends of religion and education.

"The afternoon was spent in innocent rejoicing. At six o'clock the children again marched in files to the Church of St. Francis Xavier, to assist at the Benediction of the Most Holy Sacrament, to renew their manifestations of honor to the patron of youth, and to thank Him who is wonderful in His saints."<sup>28</sup>

"It has pleased Divine Providence during the last two months, July and August, 1844, to visit our "Far West" with an inundation unparalleled in western history. *L'annee des grandes eaux*, of 1795, ever remembered by the old French inhabitants, has been surpassed by the flood of 1844, by which hundreds of families have been driven from their homes, and property to an immense amount has been destroyed.

"Charity, ever alert, has signalized the inhabitants of our city, and and all classes of men and denominations of Christians have come forward to alleviate the sufferings and supply the wants of the destitute. Cahokia, Prairie du Rocher, Prairie du Pont, Village Francais and Kaskaskia, places where for centuries the peaceful and gay Frenchmen and the humble Indian found their happiness to be seated under the shadow of the cross—places renowned in Spanish, French, English and American histories, have all been submerged. Many of their inhabitants abandoning their homes, stock and future expectations to the fury of the waters, found ready shelter with their friends in this city and elsewhere. Their churches, especially that of Cahokia, have suffered materially. The "Ladies of the Visitation" of Kaskaskia have been obliged to abandon their convent and take refuge in our hospitable city, where they have determined to remain."<sup>29</sup>

"Ordinations—On the 16th of August, 1844, minor orders were

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<sup>27</sup> Ibidem.

<sup>28</sup> Ibidem.

<sup>29</sup> Catholic Cabinet, II. 4.

conferred by the Rt. Rev. Bishop Kenrick on Mr. Wm. Wheeler, and M. Anthony Thibaudier was ordained subdeacon.

"On the 19th of August, Messrs. Denis Byrne, John Higginbotham, James Dugan and John Kiersey received tonsure; Mr. Bernard Donnelly was promoted to minor orders; Mr. Wm. Wheeler to subdeaconship, and Rev. Anthony Thibaudier to the order of deacon.

"At 9 o'clock High Mass was sung in the Cathedral by Very Rev. John Timon, assisted by Rev. Messrs. Dahmen and Collins. After the Gospel the Bishop preached the panegyric of St. Vincent of Paul."<sup>30</sup>

"On the 10th of October, 1844, a new Catholic Free School was opened in St. Louis on the corner of Ninth and Green Streets. It is destined exclusively for the German male children, and superintended by the members of the Society of Jesus.

"On the 15th of September, the new German Church, on the corner of Third and Mulberry Streets, was solemnly blessed by the Very Rev. John Timon, C. M., with the permission of the Bishop. High Mass was celebrated at ten o'clock by the Rev. F. X. Dahmen, C. M., assisted by deacon and subdeacon; and the Rev. J. Cotting, S.J., delivered an eloquent discourse in the German language, to a vast concourse of people, on the text: 'This day is salvation come to this house' (Luke xix, 9). This church is dedicated to the Almighty under the invocation of 'Our Lady of Victory.'"<sup>31</sup>

We have given the Catholic Statistics of the City of St. Louis for the year 1843. A comparison of them with those of 1844 will prove of interest in as far as it shows the progress of the Church within the brief period of one year. From the *Catholic Cabinet*, Vol. II, No. 9, January, 1845:

### Catholic Directory of the City of St. Louis.

"For the information of our readers and the numerous Catholic emigrants who daily arrive in our city we publish the following Directory at the commencement of the year 1845:

#### Churches and Chapels.

"First Ward, St. Mary's Chapel (corner of Decatur and Marion Streets).—This Chapel is under the direction of the Priests of the Mission, or Lazarists, attended by the English and German congregations who meet here on Sundays, at stated hours. In its stead a new and large Church under the invocation of St. Vincent de Paul, is nearly completed, under the direction of the same missionaries. This magnificent building, situated on Decatur Street, near Park Avenue, the cornerstone of which was laid on the 17th of March, 1844, will be opened for divine service within a few months.

<sup>30</sup> Ibidem.

<sup>31</sup> Ibidem.



"Chapel of the Sacred Heart of Jesus (Opposite the South Market).—This is a new and neat building attached to the Convent of the Sacred Heart.

"Second Ward.—The Church of Our Lady of Victory (Corner Third and Mulberry Streets.) This beautiful building, which was dedicated to divine service on the 15th of September last, is exclusively destined for the German Catholics, and is attended by the secular clergy.

"Third Ward.—The Cathedral of St. Louis (Walnut, between Second and Third Streets.) The English and French congregations meet on Sundays, at stated hours, in this noble edifice, which was consecrated with great solemnity by the late lamented Bishop of this See, Mgr. Joseph Rosati, on the 30th of October, 1834. See a minute description of this monument of architecture in the first volume of this periodical (*The Catholic Cabinet*, reprinted in *The Church Progress*).

"Fourth Ward.—Church of St. Francis Xavier (Corner of Green and Ninth Streets). This splendid church, erected by the Society of Jesus, was opened for divine service on Palm Sunday, 1843. It is frequented by a large English congregation, and attended by the Fathers of that Society.

"Chapel of St. Aloysius (Washington Avenue, between Ninth and Tenth Streets). This chapel, which is under the direction of the Jesuits, is used pro tem, by the German Catholics.

"Sixth Ward.—The Church of St. Patrick (Corner of Sixth and Biddle). This vast edifice, which is nearly completed, will be opened for divine service within a few months, and attended by the secular clergy.

"The Church of St. Joseph (Corner of Eleventh and Biddle Streets). The cornerstone of this large edifice was laid by the Rt. Rev. Bishop Kenrick on the 14th of April last. It is fairly advancing under the direction of the Fathers of the Society of Jesus, and destined for the use of the German Catholics who now worship in the Chapel of St. Aloysius.

### Religious Institutions.

"First.—Theological Seminary of the Secular Clergy (Decatur near Marion Street). A large lot and a beautiful house have been purchased during the course of the last year for this useful institution which is superintended by the priests of the mission. The number of seminarians is, at present, eleven. The Preparatory Ecclesiastical Seminary of the Diocese is situated at The Barrens, near Perryville, Mo. It has a good number of students, attended likewise by the Lazarists.

"Second.—St. Louis University (Green, between Ninth and Tenth Streets). This institution, which has existed for more than fifteen years, is under the charge of the Fathers of the Society of

Jesus. It has five distinct departments, of theology, philosophy, literature and belles-lettres, law and medicine. Average number of students, two hundred.

"Third.—Convent of the Ladies of the Sacred Heart (Opposite the South "French" Market). This thriving institution has been in existence for many years, and the academy for young ladies, which is connected with the convent, has always met with deserving patronage. Number of boarders, forty-six. (Note: Both convent and market have long since disappeared.)

"Fourth.—Convent of the Sisters of the Visitation (Sixth Street near Pine). The young ladies' academy that is connected with this institution dates from the spring of 1844, and is already in a flourishing condition. Number of pupils, sixty.

Fifth.—Convent of the Sisters of the Visitation (Broadway near Biddle Street). The well-known young ladies' academy at Kaskaskia, Ill., since the time of the inundation of June last, has been removed to this city. The Sisters, though still struggling with many difficulties usually attending an infant establishment, have already met with sufficient encouragement to promise success. Number of pupils, twenty-nine.

"Sixth.—Hospital of St. Louis (Spruce, between Third and Fourth Streets). This large and highly useful institution, which contains generally 150 or 200 patients, is under the charge of the Sisters of Charity, of Emmitsburg community.

"Seventh.—Establishment for the Abandoned (Third, between Almond and Poplar Streets). This truly charitable institution has been opened in this city under the charge of the Sisters of St. Joseph. It is hoped that the energetic efforts of these Sisters will soon overcome the many difficulties that usually attend such institutions. The number of objects of their charity already amounts to twenty-six individuals.

### Catholic Orphan Asylums

"First.—Catholic Female Orphan Asylum (Opposite South Market). This institution is attached to the Convent of the Ladies of the Sacred Heart, and is the oldest asylum of the city and usually contains thirty orphans.

"Second.—Catholic Male Orphan Asylum (Walnut, between Second and Third Streets). This institution is under the direction of the Sisters of Charity. It contains about seventy orphans.

"Third.—Catholic Female Orphan Asylum (Biddle, between Ninth and Tenth Streets). This large and beautiful edifice has just been finished on a valuable lot, which is a donation of Mrs. Ann Biddle of this city. The benevolent lady has also contributed largely to the erection of the building, which contains about twenty rooms, spacious enough to harbor one hundred and fifty orphans. It is to be under the direction of the Sisters of Charity, who, now in a temporary building, have charge of about forty orphans.

### Catholic Free Schools.

"First.—Male free school attached to the Church of St. Francis Xavier, corner Ninth and Green Streets, under the charge of the members of the Society of Jesus. Average number of scholars, three hundred.

"Second.—Male free school attached to the Cathedral (Second, between Market and Walnut Streets), under the direction of "Les Clercs du St. Viateur." Average number of scholars, one hundred and seventy-five.

"Third.—Female free school attached to the Church of St. Francis Xavier (Corner of St. Charles and Tenth Streets). This institution, commonly called St. Vincent's School is under the charge of the Sisters of Charity. Scholars, 250.

"Fourth.—Female free school attached to the Convent of the Ladies of the Sacred Heart. Average number of scholars, sixty.

### Statistics of the City of St. Louis.

"Bishop and secular clergy, 8; Jesuits, 9; Lazarists, 5. Total number of priests, 22.

"Ladies of the Sacred Heart, 27; Sisters of the Visitation, 27; Sisters of Charity, 31; Sisters of St. Joseph, 3. Total, 88.

"Number of churches, 6.

"The Catholic population is estimated at 17,000."<sup>32</sup>

"A new religious establishment has been opened in the city, on Third between Poplar and Almond Streets, by the Sisters of St. Joseph, for the benefit of the most abandoned and most miserable class of society. These Sisters, three in number, are a branch of that well-known house of their order at Carondelet, in St. Louis County, where they direct an academy for young ladies, an asylum for female orphans, and an institution for deaf and dumb females, which is chartered by the Missouri Legislature. The mother house of this association of Sisters is at Lyons, France, and owes its origin to the zealous Abbe Cholleton, who not long ago died Vicar General of that Archdiocese. Everywhere the members devote their services to the most miserable classes of society, and often share their bread with the objects of their charity. This infant institution truly deserves the sympathies of the benevolent."<sup>33</sup>

"Appointments: January, 1845.—The Rev. F. Cellini, formerly pastor of Fredericktown, Mo., has been appointed Vicar General of this diocese. The Rev. P. J. Verhaegen, S J., late pastor of St. Charles, Mo., has been appointed Provincial of the Jesuits of the Maryland Province."<sup>34</sup>

<sup>32</sup> Catholic Cabinet, II. 9.

<sup>33</sup> Ibidem.

<sup>34</sup> Ibidem.



There are two monuments of good old Father Cellini left in this city: one the tombstone in Calvary, with the simple inscription: "Pray for the soul of the Very Reverend Francis Cellini, Vicar General of this diocese. He died on the Feast of the Epiphany," and the other, the Cellini House near St. Vincent's Church, at one time the residence of Vicar General Cellini, but now the home of the Guardian Angel Settlement. Father Cellini arrived at St. Mary's of the Barrens on the eve of the Epiphany, 1819, and, after a checkered but most useful career as doctor, chaplain of the great Hospital De Sancto Spiritu in Rome, Vincentian missionary, resident pastor of Fredericktown and Vicar General of the diocese, closed his saintly life on the Feast of the Epiphany, 1849."

It was but natural that this work of progress should not be without reverses.

"We learn with regret that in the commencement of last month, December, 1844, the well-known institution of Carondelet, in this county, under the charge of the Sisters of St. Joseph, was partly destroyed by fire. The upper stories of the central building and of the northern wing likewise, most of the trunks belonging to the young ladies, boards of the institution, and all the clothing of thirteen destitute orphans became a prey to the flames. A collection was taken up in the Cathedral of the city, Sunday, the 22d of December, for the relief of that institution."<sup>35</sup>

Modern means of mastering money were not unknown in those days.

"A fair has been held in this city during the third week of Advent for the benefit of the Female Orphan Asylum, under the charge of the Sisters of Charity. The net proceeds amounted to \$1,322.06."<sup>36</sup>

And now we have another Church dedication.

"On the 4th of May the new church of St. Patrick, situated on the corner of 6th and Biddle Streets, in this city, was solemnly dedicated to divine service. The ceremony was performed by Very Rev. J. Timon, Superior of the Lazarists in the United States, who also delivered an able discourse appropriate to the occasion. The first stone of this church was solemnly laid by the then Co-adjutor Bishop of St. Louis, on the 16th of October, 1842. The church measures 120 by 60 feet. The lot on which this church was built, estimated at \$4,000, is the gift of Mrs. Anne Biddle of this city, and the sum of \$1,000 was generously contributed toward the building by her excellent mother, the late Mrs. Mullanphy; other citizens, too, have contributed towards this meritorious object; although, we regret to state, a very considerable debt has been incurred by the Bishop in its erection."<sup>37</sup>

We conclude this article on the First Years of Bishop Kenrick's Administration of the Diocese of St. Louis with a reprint of his Pastoral Letter of May, 1845:

<sup>35</sup> Ibidem.

<sup>36</sup> Ibidem.

<sup>37</sup> Ibidem.

"On Sunday, the 25th of May, 1945, a pastoral letter of the Bishop, addressed to the Catholics of St. Louis was read in all the churches of this city, announcing the division of this portion of the Diocese into four ecclesiastical districts or parishes, to be called the parish of St. Louis, of St. Francis Xavier, of St. Patrick and of St. Vincent de Paul, to which the limits designated in the following extract from the pastoral have been assigned. This arrangement is to come into effect on the 1st of July, 1845.

"The parish of St. Louis is bounded by a line commencing at the western extremity of Chouteau Avenue, and running in an eastward direction to its intersection with Fifth Street; thence in a southward direction through the middle of Fifth Street to its termination on Carondelet Avenue, thence in a northeasterly direction to the top of Wood Street and thence through the middle of Wood Street to the river; thence in a northerly direction, coincident with the city's eastern limit, to the foot of Laurel Street and Washington Avenue, to the latter's intersection with Fifth Street, thence through the middle of Fifth Street to the intersection of this latter with Olive Street, thence through the middle of Olive Street to its western extremity, i. e., 18th Street, and from this point, coincident with the western limit of the city, to the extremity of Chouteau Avenue.

"The parish of St. Francis Xavier will be bounded by a line commencing from the middle point of Olive Street running eastwardly to its intersection with Fifth Street; thence through the middle of Fifth Street to its intersection with Franklin Avenue, from which point it will run in a westernly direction through the middle of Franklin Avenue to its Western extremity, Eighteenth Street, and from this to the western extremity of Olive Street.

"The Parish of St. Patrick will be bounded by a line drawn from the western extremity of Franklin Avenue running eastwardly through the middle of Franklin Avenue to its intersection with Fifth Street, thence southwardly through the middle of Fifth Street to its intersection with Washington Avenue; thence in an eastward direction through the middle of Washington Avenue and Laurel Street to the river, and thence proceeding northwardly, and coincident with the line bounding the limits of the city, north of the one so drawn through Franklin and Laurel Street.

"The Parish of St. Vincent de Paul will include all that part of the city south of the Southern limit of the Parish of St. Louis.

"To meet the wants of the German portion of the Catholic population included within the parish of St. Louis, we hereby declare the Church of Our Lady of Victory, in said parish a succursal church, or chapel of ease to the above parish, for this portion of its Catholic inhabitants and for these alone. We likewise declare the present chapel of St. Aloysius, a chapel of ease for the German Catholic population of the parishes of St. Francis Xavier and St. Patrick, until St. Joseph's new church—now in course of erection in this latter parish—be completed and no longer. When the church of St. Joseph shall be dedicated

to public worship, we hereby declare that it will be a chapel of ease to the aforesaid parishes of St. Patrick and St. Francis Xavier, but only for the German Catholic population residing within said parishes. In these succursal churches or chapels of ease, the reception of the Sacraments and other religious duties can be complied with by those for whose exclusive use we have assigned them, as validly and lawfully as in their parish church."<sup>38</sup>

In the July Number, 1845, the publisher of the "Catholic Cabinet" announced that circumstances constrained him to discontinue his magazine. The "News-Letter", published by Father O'Hanlon,<sup>39</sup> soon took its place, but not for long. Then came the second "Shepherd of the Valley". All these periodicals contain valuable matter for a history of the diocese under Bishop Kenrick. We have confined our researches to the "*Catholic Cabinet*". If we have given space to many items that seem to be of no historical importance, we would answer, that it is important for the historian to know, how the ordinary things of life were treated in the receding past.

Bishop Kenrick's share in these religious activities is not stressed by us, as perhaps, it should have been. But we thought best to give the facts and let our readers draw their own conclusions. Wonderful progress was made in those years, and Bishop Kenrick was not only the spiritual guide and adviser, but in most cases the ever-helpful promotor of the good works. The absolute confidence, not only his people but non-Catholics as well, placed in the business ability as well as integrity of Bishop Kenrick was the main tower of his financial strength, which was used exclusively for the advancement of the Kingdom of God in the territory God had entrusted to his care.

We cannot round out our article in a more agreeable manner, than by quoting Dr. Souvay's words: "What was said of Archbishop Kenrick of Baltimore, applies as well to his brother, the first Archbishop of St. Louis: 'Such men live forever.'" In the history of the Church of St. Louis the chapter which records the life of Archbishop Kenrick will adorn one of the brightest pages. His spirit has been breathed into it, his life has been impressed upon it. Centuries can not efface the work."<sup>40</sup>

JOHN ROTHENSTEINER.

<sup>38</sup> Catholic Cabinet, III. 1. This system of succursal churches or chapels of ease introduced by Bishop Kenrick in 1845, was a cause of friction between the various congregations of the city, and after a decree from Rome in the matter. June 8, 1887, was finally abrogated by Archbishop Kain, in the Third Synod of St. Louis, 1896: "We declare that the parishes of other than the English languages, German, Bohemian, Polish, shall be held as altogether equal to those of the English language, and entirely independent of them, and that there shall be no distinction between them in as far as parochial rights and privileges are concerned." Synod III, p. 60.

<sup>39</sup> Father, or Canon O'Hanlon wrote a very sprightly account of his experience in the American Missions under the title, "Life and Scenery in Missouri, Dublin 1890.

<sup>40</sup> Loco citato.



# NOTES

## HISTORICAL.

With this number our Review completes its Fifth Volume, with courage still, but no longer with buoyant hope. We introduce our Notes with two quotations in elucidation of former articles.

To Brother Emery, of the Lasalle Institute, Glencoe, Missouri, our Historical Society is indebted for the following reliable information on the earliest Christian Brothers in the United States:

### NOTES RELATING TO THE SCHOOL AT ST. GENEVIEVE, 1820.

"The United States was the second American country that possessed the Brothers of the Christian Schools during a few years. Mg. Dubourg, Bishop of New Orleans, in Louisiana, who went to the Holy City to ask the Propaganda to intercede with our Superiors to obtain for him masters for the Schools of his diocese. In 1815, the Cardinal Prefect wrote to the Superior General, Brother Gerbaud, asking for some subjects. A little later Pope Pius VII made a request for this object:

"Our Venerable Brother William Dubourg consecrated and named by us as Bishop of New Orleans, ardently desires to have some of your subjects to instruct the youth of his vast diocese which is in great need. We earnestly recommend to you, our dear son, this affair, and we wish, if you have some subjects who are willing to devote themselves to go into this region and whom you judge fit for this pious work, you would send them if this can be conveniently done. This will be a work very pleasing to God and to ourselves."

"In April, 1816, the M. H. B. Gerbaud responded favorably to the Propaganda. The next year three Brothers set out for Louisiana and arrived at Annapolis after sixty-five days of travel. In 1818, they opened a school near St. Louis. All went well for the first four years. Then the Brothers had to separate. Each had to take charge of a school and direct the secular teachers connected with them. This procedure, so much opposed to our Rules, coupled with the difficulty of frequent communication with Superiors, weakened little by little the vocations of these poor exiles."

These notes are taken from the Annals of the Brothers in Canada, concerning the school at Ste. Genevieve. They contain practically all the information we have relating to this school.

Under a picture of the old house in question, writes Brother Emery, I find the following notes: "This building was erected at St. Genevieve, Missouri, 1808, by the Trustees of the Louisiana Academy, to be used as a school for the Catholic children of St. Genevieve. It was placed in charge of Brothers of the Christian Schools in 1820. The Brothers held it for about four years. At first they were three in number. Then later they were separated and sent to take charge of different schools. This separation was contrary to their Rules and on account of the great distance Superiors were not able to visit them. Hence they were lost to the Institute."

**BISHOP JOSEPH ROSATI.**

When the news of Bishop Rosati's death in the Lazarist House of Monte Citorio in Rome arrived in St. Louis, one of the St. Louis priests published the following sketch of the dead Prelate in the December number of the Catholic Cabinet:

The Right Rev. Dr. Joseph Rosati, Bishop of St. Louis, died at Rome of pneumonia, on the 25th of September last, in the 54th year of his age. We hope on some future occasion to present our readers with an extended biography of the venerable deceased; meanwhile we have collected the following facts which will give some idea of his claims to that veneration in which he was universally held.

This lamented prelate was born at Sora in the kingdom of Naples on the 30th of January, 1789. He was of respectable connections, and from his earliest youth gave proofs of that piety and virtue, which characterized him during the whole course of his life. At an early age he entered the Roman Noviciate of the "Congregation of the Priests of the Mission of St. Vincent de Paul," commonly called Lazarists. Having become a member of that order he observed its rules and regulations even amidst the difficult and manifold duties of his Episcopal vocation. In 1815, when the late Rt. Rev. Dr. Dubourg was consecrated Bishop of New Orleans, at Rome, he along with the saintly priest De Andreis and several others, left Italy in November of the same year and entered upon the American Mission. At the death of the Rev. Mr. De Andreis, he succeeded him in the office of Superior of the Lazarists in the United States. He spent some time in Kentucky, at the residence of the Rt. Rev. Dr. Flaget, Bishop of Bardstown, and there studied the English language under the guidance of the late Dr. David, afterwards Bishop of Mauricastro in partibus. From 1818 until 1824 he exercised the functions of priest and missionary in Upper Louisiana, of which St. Louis was the capital, residing for the greater part, in the Seminary at St. Marys, at the Barrens, in Perry County. He, with his brethren in Religion, founded this celebrated Institution, which, since its establishment, has ever been a true school of religion and science for hundreds of our Southern and Western youth, and a faithful nursery of numerous and exemplary priests. The Novitiate of the Priests of the Mission established here, still continues till the present day, and only as late as 1842, was the Ecclesiastical Seminary removed from this place to St. Louis. After six years of arduous missionary labors, he was appointed coadjutor to the Bishop of New Orleans and consecrated in partibus, in that city on the 25th of March, 1824. Upon the resignation of Dr. Dubourg, he was charged with the administration of the See of New Orleans; and in 1827, by Pope Leo XII, appointed first Bishop of St. Louis, where the following year he came to reside. This diocese was then of immense extent, stretching northward beyond the sources of the Mississippi, and westward beyond those of the Missouri. With the exception of fifteen or twenty villages, thinly inhabited by French and Spanish settlers, the whole country was like a wilderness, traversed by hundreds of savage Indian tribes. He entered upon his great task with intrepid zeal and constancy, and encouraged greatly all religious orders to labor according their respective vocations, for the good of souls. Under his patronage the Jesuits commenced their missions among the Indians, to thousands of whom are now communicated the truths of the gospel. Under his tutorage, the Priests of the Mission entered the field of their useful labors, and have spread themselves not only over this extensive diocese, but throughout the various other parts of the Union. He introduced into the Diocese the Ladies of the Sacred Heart, the Ladies of The Visitation, the Sisters of Loretto, the Sisters of Charity of Emmitsburg and the Sisters of St. Joseph, to give religious instruction to the rich and the poor, to afford consolation and happiness to the sick, and aid and blessedness to the orphans. He erected numerous and beautiful churches throughout the diocese, among which the noble

edifice of the St. Louis Cathedral holds first place. He commenced it shortly after his appointment to this See, and had the satisfaction to consecrate it on the 26th of October, 1843; it still remains a glorious monument of his zeal for the house of God, of his taste in architecture, of the boldness of his plans and the energy of his conduct. He was the founder of numerous institutions of charity, of which the hospital of St. Louis, entrusted to the care of the Sisters of Charity, is the most remarkable. The lot on which it stands as well as the original buildings were the gift of the late John Mullanphy, Esq. It is used by the city of St. Louis and the Government of the United States for their respective patients. After having spent fifteen years of indefatigable labors in his extensive Diocese, he left St. Louis for Rome, on the 25th of April, 1840. Enjoying the confidence of his Holiness Gregory XVI, he was appointed Apostolic Delegate to the Republic of Hayti, for the purpose of settling the Ecclesiastical affairs between the republic of that island and the Holy See. Previous, however, to this difficult mission he returned to the United States, and arrived in Boston on the 18th of November, 1841. He soon after consecrated in Philadelphia, his Coadjutor, the Right Rev. Peter Richard Kenrick, who now succeeds him in the See. He sailed from New York to Hayti, and was received there with reverence which his dignified manner as well as his sacred character inspired. He returned to Rome in the Spring of 1842, and spent the remainder of the year there. In reward for his signal services to religion, His Holiness made him one of the assistant Prelates of the Pontifical throne. While there he was attacked by a violent affection of the lungs, which had been caused by exposure while traveling in the performance of his important duties; but in the beginning of the present year, his health appearing somewhat re-established, he was sent a second time to Hayti with a view of terminate what had been begun with very flattering prospects of success. On arriving in Paris he suffered from a relapse, which detained him there until the end of August last, when his physicians induced him to return to his native land, in the hope its general climate might have a salutary effect upon his health. He accordingly returned to Rome where he finished his saity life on the 25th of September last. The Pope, who honored him with his intimacy, was about to visit him in his illness, when the intelligence of his death reached him. He was eminent for his Ecclesiastical learning as well as for piety, prudence, zeal, suavity of manners, humility and all the virtues becoming his high station. In the Provincial Councils his sentiments were highly influential, and he penned several letters; among others the classic letter to the Archbishop of Cologne and Poland, which breathes the spirit of a Cyprian. He was truly a holy Bishop, worthy of the brightest ages of the church."

### NOTES ON SOME NEW BOOKS

The Congregation of St. Joseph, of Carondelet, A Brief Account of its Origin and its Work in the United States, 1650—1922, by Sister Mary Lucida Savage, Ph. D.—B. Herder Book Co., 17 S. Broadway, St. Louis, Mo., 1923.

We heartily congratulate Sister Mary Lucida on the completion of her beautiful book. It is a valuable contribution to the history of our Arch-diocese, a monograph based upon the solid foundation of documentary evidence, with all its facts in lucid arrangement, and expressed in beautiful quiet English. Though full of enthusiasm for the glory of her theme, she never loses sight of the great law of history, to say nothing but what is true and to omit nothing that is true, however unpleasant it may be. The story of this great religious organization, devoted to the works of teaching and of charity, is full of interest and



edification. Holiness of life is, of course, its general mark; yet the fine distinctions of character in the various persons treated are brought out in charming impressiveness. A great deal of the history of the times, both civil and ecclesiastical, is interwoven with the narrative, and renders it clearer and more vivid by contrast. The story of the conversion of Minerva Guthrie, who became Mother Agatha, is one of the most touching parts of the book.

The Congregation of the Sisters of St. Joseph grew from small beginnings in Carondelet in 1836 to a mighty tree that now has its branches in all parts of the United States, in the form of parochial schools, academies, orphan asylums and hospitals, and even Indian missions, and last but not least, institutions for the deaf and dumb. Thus untold blessings have come upon our America through this Congregation; and Sister Mary Lucida's book is a fitting monument to the devoted founders and members. It is certainly desirable that other orders and congregations give us similar historical monographs of their "Days and Works".

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Father Gilbert Garraghan, S.J., has within the last two years added to his delightful book on the "Catholic Beginnings of Kansas City Missions" the equally delightful and still more important book on the "Catholic Church in Chicago," (1921) and that model of what a Parish History should be in the book on "St. Ferdinand de Fiorissant, the Story of an ancient Parish." (1923.) All three publications come from the Loyola University Press, in Chicago, and are in print and paper and illustration and binding little things of beauty, and a joy forever.

Of the first of this volume we have given a brief account in a former number of our Review; the two others certainly deserve a word of appreciation. The "Catholic Church in Chicago, 1673—1871" is really the first history of the Church in that great city. There have been previous attempts, more or less ambitious, to give an account of Catholic activities in Chicago; but the materials for such a history lay buried in various archives, especially in those of St. Louis, awaiting the vivifying touch of Father Garraghan's loving hands. We now have all the essential facts of Chicago's Catholic history, lucidly disposed, yet in compact form, such as only a true historian could give us. Some of the chapters have appeared in the *Illinois Catholic Review*: but the greater part of the book is altogether new. It reads as pleasantly as a novel by Thomas Hardy, yet it is a solid historical work, resting on contemporary documents, sifted with patient care and brought into unity and strength by an uncommon literary gift. Father Garraghan's Monograph on The Catholic Church in Chicago will not soon be superseded, and must always remain one of the chief sources of the Church's history in Chicago.

Yet, most important and highly interesting as "The Catholic Church in Chicago" is, our special favorite is the volume entitled "Saint Ferdinand de Florissant, the Story of an Ancient Parish." Florissant is

one of the early settlements of white men in Missouri. It was the home at one time of the distinguished missionaries, De la Croix and the Trappists Dunand and Urban Guillet, and the first home of the Jesuit Fathers and scholastics from Whitemarch, and of other distinguished pioneers of religion in the Mississippi Valley. The book about this old town, so redolent in its history of antique manners and romantic traditions, is a veritable casket of gems. We can but say to our readers: Get this book and read, and you will never part with it.

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"An American Apostle," by V. F. O'Daniel, O.P., is a glowing account of the life and character of the Very Reverend Matthew Anthony O'Brien, O. P., "a model priest and religious promoter of Catholic education, tireless and fruitful harvester of souls in the United States and Canada." The brief description attached to the title of Father O'Daniel's book gives its sum and substance. Father O'Brien was not one specially favored by nature for the great work he was called to perform by divine Providence, he was neither socially nor intellectually of a high order, "he was utterly devoid of any pretensions to erudition," yet he had a fund of that very uncommon thing we call common sense, a gift which enabled him to solve even the most difficult questions of moral theology. Owing to his sympathy for men he had a deep insight into the intricacies of the human heart; and always found ready counsel for those in doubt and sorrow. His zeal for souls was the supreme quality of his character. Like St. Francis of Assisi Father O'Brien was a lover of nature in all its works; "earth and air and sky were touched and transformed with the brightness and glory of another world;" he was a true poet, although no writer of poems. He was as Father O'Daniel says, "full of the poetry of religion." This made him the effective preacher Orestes Brownson and McMaster admired so much. "Under a common and unadorned exterior," says Father O'Daniel, "there pulsed an exceptional heart, whose warmth won the affection of all who came within its reach."

A strong character, unselfish, loving and centered in God, lacking in the minor graces of life, yet gracious in all his conduct and ever ready to help others; a mind tinged or rather suffused with poetry, yet devoid of all sentimentality, clear and strong, though not trained to delve in the depths of theological and philosophical speculations, Father O'Brien, as pictured in this previous volume, deserves a lasting remembrance. The book is well-written, and the narrative flows along like a mountain brook, clear and bright, twinkling in the sunlight and taking color from the rocks and pebbles at its bottom. What if there be some extraneous matter, especially in the first chapter, about the O'Briens and the Meaghers of Old Ireland. Such an excursus is but natural in an Irishman's book on a distinguished Irishman, such as Matthew Anthony O'Brien was.

The book is published by the Author at "The Dominicana" press, 487 Michigan Ave., N. E., Washington, D. C.

"Michigan Biographies," published by The Michigan Historical Commission, 1924, is a collection of very brief life-sketches of many of Michigan's distinguished men, chiefly of a political turn of mind, state officers, Members of Congress, Judges, and Legislators. It is the revised and enlarged edition of the volume published in 1888 on the "Early History of Michigan". No doubt that this "record will be increasingly valued as the years go by." So far only the first volume A—K has reached us. The Michigan Historical Commission has our sincere thanks for the valuable gift.

In closing these our Notes, we would advert to the matter of financing our Review. Our financial condition, whilst not exactly desperate, is certainly such as to merit the immediate attention of all that are interested in the venture. The great increase in the cost of printing during the last four years and the lack of increase in our resources, is now threatening the life of the Review. The printing of the Review at the lowest estimate is \$1,314.00.

The total receipts from Member's dues are.....\$490.00

The total receipts from Subscribers are ..... 91.21

\$581.21

This leaves an annual deficit of about \$733.00, not considering the expense for postage and incidentals. The Society needs about \$1,000.00 a year in addition to dues from members and subscribers to meet the expense of publishing the Review. We have now a deficit of \$355.31, a part of the publishing expense having been paid by generous gifts from some of the Members. We submit our Treasurers' Report:

### FINANCIAL STATEMENT

*Catholic Historical Society of St. Louis*

For the 12 months ending December 31, 1923

RECEIPTS	DISBURSEMENTS and DEBTS
Bal. on hand Jan. 1, 1923. \$132.62	Paid
Dues from Members ... 490.00	Printing "Review" .....\$860.00
Subscriptions ..... 91.21	Stamps and Stationery... 10.95
Donations ..... 255.00	Miss. Val. Society, Dues.. 5.00
Sale of "Reviews" ..... 5.81	Owing
Deficit ..... 355.31	"America" for printing
	"Review" ..... 454.00
\$1,329.95	\$1,329.95

Deficit January 1, 1924 .....\$355.31

Respectfully submitted,

EDWARD BROWN, Treasurer.



We would deeply regret the necessity of suspending publication, until our budget can be straightened out. And yet we see no other alternative. It is a matter for the Members and Friends of the St. Louis Historical Review to decide. We hope some way will be found to meet the ever-growing deficit. The amount required is almost insignificant compared with the vast sums devoted to other public services. St. Louis should be proud of having one of the very few Catholic Historical Reviews of the country.



## DOCUMENTS

Among the multifarious correspondence of Bishop Rosati, the letters he received from Archbishop James Whitfield, the successor of Archbishop Marechal in the See of Baltimore, seem to be of more than ordinary importance. An Englishman by birth, an American by choice, Archbishop Whitfield presided over the American hierarchy for a little more than six years in the formative period of the Church. The First Provincial Council over which he presided forms an epoch in the history of the Church in the United States; forming the basis of its law. The Second Provincial Council held in October, 1833, as well as the First, was attended by Bishop Rosati. The Archbishop was ever anxious for converts from Protestantism; and was singularly blessed in this regard. Archbishop Whitfield died October 19, 1834.

We give the letters just as they were written with all the abbreviations and the original punctuation.

Baltimore, Md., Oct. 11, 1828.

Right Revd. & Dear Sir:

I thank you for your kind attention in writing to me in consequence of my being raised to the See of Baltimore.

Although you be not of this Province it will always be gratifying to me to render you all the services in my power. The request you make as to a colony of sisters of charity going into your Diocese I willingly grant, hoping that these good sisters will do much good as they do, I hope, wherever they have been placed. I should have written sooner had I been at home, but have been absent nearly a month visiting a part of my Diocese and am only returned to go to another part in a fortnight and make a tour that will take me five or six weeks. I am begging your prayers, and wishing you all blessing, Right Revd. & Dear Sir,

Yours sincerely,

✠ JAMES WHITFIELD

Arch. of Be.

Baltimore, Dec. 29th, 1829.

Right Revd. Sir:

As it appears the desire of the Bishops of the Province of Baltimore, that a Provincial Synod should be held, I have written to all my Suffragans convoking them to assemble for that purpose in Baltimore, the first of October next and requesting them in the mean while and as soon as convenient to propose each one to me the objects that

he may deem proper for our deliberation, that after receiving the propositions of all, I may then communicate them to every one, time enough for their taking them into due deliberation so as to come prepared to give their sentiments on objects to be proposed to the council.

Though you Right Revd. Sir, be not a Suffragan of this Province, yet as you reside in the United States under the same government, I deem it a duty on my part to invite you to join us in this Synod and propose beforehand, what you think worthy of general deliberation. I am sure your presence will afford us all great satisfaction, it will be no doubt pleasing and may be useful to you and your diocese to get personally acquainted with all the Bishops of the United States and deliberate with the rest on the best means of promoting the good of our Holy Religion.

I shall give the same invitation to Bishop Portier of the Floridas, directing my letter to him in such a manner as to hope he may receive it. But as I do not know his place of residence, if you do, I would be glad you will give him the invitation to the Synod in my name.

I am with great respect

Right Revd. and Dear Sir,

Yours sincerely,

✠JAMES WHITFIELD,

Abp. of Baltimore.

Baltimore, April 29th, 1830.

Right Revd. & Dear Sir,<sup>1</sup>

I direct this to New Orleans as I learn by your kind letter of the 15th inst. that you will be there for Sunday the 16th, May. I thank you for your friendly attention in writing to me before you set out on so long a journey and writing in so cordial a manner. In return I assure you of my sincere esteem and affection.

Last week I received a large packet from Rome, dated the 13th March; it came by way of London and, though it must have remained in England 7 or 8 days, it was in Baltimore in 38 days. The London packetship that brought it arrived at New York in 15 days and 8 hours from Portsmouth.

There were enclosed the Papal Brief appointing Dr. Kenrick Bishop of Arate (Arathensis) in partibus and Coadjutor of Dr. Conwell,<sup>2</sup> Bishop of Philadelphia, cum jure successionis. And in the letter to Dr. Kenrick the Prefect Cardl. Capellari writes thus "Hae autem facultates, quas Ssmus Dnus Noster tibi impertitur, in eo versantur, ut

<sup>1</sup> This letter was addressed "to The Right Rev'd. Dr. England, or if he was absent, to The Right Rev'd. Dr. Rosati, New Orleans." The contents were intended for both Prelates. "One letter may serve for both."

<sup>2</sup> Bishop Conwell, lived thirteen years under Bishop Kenrick's administration as Coadjutor, but gradually lost his sight, and died, April 22, 1842, at the age of 94.



Diocesis Philadelphiensis regimen Amplitudo tua ipsa gerat, atque ad eam Ecclesiam gubernandam vivente Episcopo, auctoritatem omnem ac potestatem jurisdictionis habeas veluti si actu Philadelphiensis Episcopus ipse esses. . . . Ut vero Episcopi ipsius dignitatis & tranquillitatis omnis ratio habeatur, vult Sanctitas sua R. P. D. eidem Epo. Conwell liberum esse debere, publicas omnes iunctiones solemniter ritu peragere atque ei etiam idcirco, prout ipse vehementer cupit, facultatem iterum concessit Papalem Benedictionem Populo impertiendi. Vult quoque eum omnem habere confirmationis sacramentum vel solemniter si cupiat, vel privatim ministrandi et iis qui te consentiente ordinandi erunt omnes ordines conferendi. . . . Ita enim ab Amplitudine tua res gerenda erit, ut Epus sibi persuadeat, nullum hac de causa detrimentum aestimationem suam, et dignitatem passuram esse, atque omnia a te agi posse tamquam si ipse sponte consilium iniverit, universum Dioecesis onus tibi committendi & &.

The Propaganda enclosed a letter for Mr. Matthews in which they thank him for his past administration. There was a double letter also for Bishop Flaget—of these two they did not send copies, but they enclosed to me copies of their letters to Dr. Conwell and Dr. Kenrick.

In Dr. Conwells letter the Cardinal Prefect writes: S. S. D. N. Pium P. P. VIII. permotum litteris tuis observantiae plenae erga Sedem Aplicam et Plurimi etiam aestimantem commendationes a R. P. D. Archiepo. Baltimorensi ceterisque Americae Septemtrionalis Epis. pro te acceptas, vere et ex animo in veterem gratiam at benevolentiam te recipere et oblivisci velle quae anno praeterito, minus considerate a te facta sunt. The Cardinal concludes his letter to me "Reliquum est nunc ut Amplitudinis Tuae sapientiae negotii huius gravissimi executionem etiam atque etiam commendem. Persuasum enim mihi, et Sac. Congri. omni est, Amplitudinem Tuam pro summo quo praestas Religionis amore ita rem esse gesturum, ut quae ad Ecclesiae bonum tandem aliquando in Philadelphiensi Dioecesi constanti ratione promovendum statuta sunt feliciter impleantur. In the Cardinal's letter of the 27th of February he writes to me that my letter dated October . . . was prorsus gratissima as I shewed my charity for my Brother, the Bishop of Philadelphia and proposed a wise plan for promoting the good of that church and that the decrees and acts of our Provincial Council were received, that the Sac. Cong. would examine them and it will be his duty to inform me of the result.

I hope that these tidings will be pleasing to you and to all our Prelates. Be so good as to communicate them to Bishop Rosati and give him my best respects. I would have written to him also, but am very much engaged, and one letter may serve for you both.

Present also my respects to the Bishop of New Orleans, as also to the Bishop of Mobile if he comes for the consecration, and communicate to them the same intelligence,

I am with the most sincere attachment

Yours Faithfully,

✠ JAMES, Archp of Balte.

P. S. This morning Bishop Conweil writes to testify his gratitude to me. He appears well pleased, thinks as I do that the arrangement should be kept secret, that it may appear as if the jurisdiction spontaneously was given by him. The Propaganda also suggests this mode, to save Dr. C.'s reputation.

Baltimore, February 9th, 1831.

Right Reverend and Dear Sir,

I have at length the satisfaction of announcing to you that the Decrees and Acts of our Provincial Council have been approved at Rome by the unanimous votes of the Cardinals of Propaganda as also by the Sovereign Pontiff. You will perceive by the decree of the S. Cong. and by the letter of Cardinal Cappellari that the Prelates of the U. States are highly commended for having held this Council and are promised all necessary aid for the promotion of religion which the authority and counsel of the Holy See can confer. You will, however, see that some modifications are suggested which the Sacred Congregation and His Holiness are persuaded we shall be very ready and willing to adopt, so that after some of the decrees are altered according to their directions and our Council published, its decrees are to be observed in obedience to the Sovereign Pontiff.

I send you also copies of three decrees of the S. Cong'n of Prop'a, by which our petitions concerning the baptism of adults, baptismal water and the time of Easter have been granted.

As, no doubt, all the Prelates will cheerfully adopt the proposed changes, I have expunged and substituted words in the decrees of our Council in such a manner as I think, Rome directed; but I submit the whole to your examination and to that of the other Bishops in order that if there be any incorrectness it may be remedied by mutual counsel and consent, and then and not till then our Provincial Council may be published.

I am with all respect and attachment,

Yours sincerely,

✠ JAMES, Archp. of Balte.

Baltimore, April 17, 1831.

Right Reverend and Dear Sir,

It was with great pleasure that I heard that you had safely returned home after the long journey taken for the good of the church. I pray that God may preserve you many years.

Although I sent to Rome in November the decrees of the Council and our joint opinion concerning the diocese of Philadelphia, I have not as yet received any answer, but one may be soon expected. In the meanwhile I think proper to inform you of what I have heard, which I believe to be true, and I give this information, that you may, if you deem proper, write to Rome in your own defense and that of the Council and Archbishop.

Mr. La Sala of New York, a great friend of Bishop du Bois, says that Mr. de Varena Vic. Gen. had received a letter from the Bishop of New York, who testified his great displeasure at the reordination of the Rev. Mr. Pardsa which, after due examination, you thought proper to make. Bishop du Bois adds, that he submitted to a committee of doctors of Theology in Rome, the ordination he made and they all approved it as valid, blaming at the same time the theologians of the Council and thus it would appear depreciating its decrees, and throwing blame upon us.

Perhaps it may be very proper for you to explain to Propaganda the case and justify both your proceedings and mine and I would wish you to do so. It would come better from you than from me. Things are going on as well, or I may safely say, better than ever in Baltimore, for we have opened St. Peter's, that is the old church, all the pews were immediately rented, and the church containing perhaps 1500 persons, is filled every Sunday. No pews have been given up in the Cathedral, and at High Mass it is as full as before. We have a considerable number of persons receiving instructions previous to their being received into the Catholic Church. Our different societies, for the school, visiting the sick, etc., are doing remarkably well. The Ladies for the sick have distributed \$500.00 the last year. On the 1st of December last they had \$115.00, from that date to the 1st of April they distributed \$175.00, and they have now remaining \$236.00. This Maria Marthian Society is now incorporated by an act of the Legislature. In Philadelphia things as to church matters remain nearly as usual, excepting that, I hear, the Trustees of St. Mary's Hoganites have sent by Sullivan, one of the foremost, a petition to Mr. Matthews, to recall the notorious O'Mealy for a Pastor. The Bishop lives retired and is not seen in Church, (they say) perhaps St. Mary's. He has written to me twice or thrice in the most friendly manner expressing his satisfaction and gratitude for what I have written to Rome in his behalf, and at the same time his solicitude as to receiving speedily an answer. But no news has been received by Mr. Matthews or myself.

I heard, with satisfaction, that Mr. De Neckere whom you recommended had been appointed Bishop of New Orleans and that he was soon to be consecrated by you. I pray that God may protect you in your travels and labours and

I remain,

*Faithfully yours*

✠JAMES WHITFIELD,

Archp. of Balt.

P. S. In company with the Rev. Mr. Tessier, I have been at Richmond and given confirmation, it being the first time any Bishop was there. The Catholics are very few, there were only 8 presented for confirmation. They have a small mean wooden church, which affords a very scanty provision for a priest. It is not likely that the congregation will



increase in that proud city, until they have a more (what they call) fashionable church. I found Norfolk and Portsmouth in a much better state. I confirmed there 138.

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Baltimore, May 30, 1831.

Right Rev'd. & dear Sir:

You may remember that you informed me of your intention of going to St. Domingo as you were desired by the Holy See. Soon after receiving your letter the Rev'd. Dr. Deluol received a letter from one of the principal priests of the Island asking for Holy Oils, etc. He showed me the letter and then I told him (in confidence) of your project, observing that without mentioning your name or saying anything of the authority granted by the Holy See that a worthy Bishop was soon going to visit them from these United States. He wrote accordingly; the worthy Pastor of Port au Prince full of joy immediately communicated the contents to President Boyer (the Sovereign) who, (what he never did before) said *tres bien, tres bien, tres bien*, he added he would look upon this event as one of the happiest of his reign and expected the best results from it, however, he desired it might be kept a profound secret until your arrival lest the enemies of religion should put obstacles in the way. In the meanwhile he is repairing the Presbytery where you are to reside, the finest house in Hayti after the President's and has assigned \$6,500 for putting it in good order. He has begun or is going to begin building un grande and un petit Seminaire, and shows in every respect the best intentions to do all in his power to make the Catholic religion flourish in his dominions. The good Priest adds that he wishes you would come to be there before the great heats of July and August. That at your first arrival you will be lodged at some distance from the city on a cool and healthy eminence and that you will soon be acclimated and find the climate of Hayti salubrious and very pleasing, that nevertheless there are many enemies of religion among the Haytiens, but they have not the science and influence those of France have, etc., and it appears from the whole tenour of his letter that the President will patronize your zealous efforts as far as lies in his power.

These tidings appeared to me so interesting to religion that I lose no time to communicate them to you. About the decrees, etc., of the Council I have but a word to say. That in a short time they will be published.

I am with great esteem and affection,

Yours sincerely in Christ

✠JAMES WHITFIELD,

Archp. of Balt.

P. S. On reflection, I may be mistaken as to Port au Prince. Instead of that it may be Cape Francois. However, it is the city where the President resides.

Baltimore, October 5, 1831.

Right Rev'd. & Dear Sir:

The Reverend P. Kenny being on his way to St. Louis, I hastily write this to inform you that the Decrees of the P. Council I left at Mr. Pochon's store who promised to have them conveyed by a merchant of St. Louis who was to start very soon. No doubt you have received them before now, you will please to send me five Dollars, the cost of Fifty.

I give the exeat you ask in favor of Ferdinand Bundy. Later news from Hayti than the last I gave you, tends to show that since the rupture in negotiations between the French Government and the Haytiens things are alarming for the whites, and the Priest writes, it would be wrong for you to venture at present.<sup>3</sup>

I am going to convoke a Diocesan Synod for the 8th, 9th and 10th of next month intending to publish afterwards the Decrees of the Council.

Yours very faithfully

✠JAMES WHITFIELD,  
Archp. of Balt.

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Baltimore, Dec. 2, 1831.

Right Rev'd. & Dear Sir:

I am very sorry to learn that when you wrote to the Rev'd Mr. Elder you had not yet received the printed decrees of the P. Council, which I sent to you. They were forwarded in a package directed to Bishop Fenwick of Cincinnati, now he has received his, what he did with yours, I know not. I hope you have since received them, but if you have not I can send you a few more having a certain number still remaining.

Wishing you all blessings and an abundance of Heavenly ones at the approaching solemnities, I remain

Respectfully yours,

✠JAMES WHITFIELD,  
Archp. of Balt.

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Baltimore, Dec. 12, 1832.

Right Rev'd & Dear Sir:

Your letter in answer to one, the Revs. Mother of the Convent of George Town, Sr. My. Magn D'Arregger wrote to you, only reached after her departure for Mobile, with the Assistant mother, and another professed nun, having also two lay sisters. She had written about forming elsewhere a new foundation of her order, not only to

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<sup>3</sup> Bishop Rosati undertook this diplomatic mission to Hayti, but not until 1841. His negotiations with the Haytien Government were successful, and consequence a Concordat was signed at Rome by a Haytien envoy.

you, but also to Dr. Portier and he greatly encouraged the undertaking promising to build a house for them in Mobile, give them about 20 acres of good land, assign to them, (if I do not mistake) some property left by a priest at St. Augustine amounting to about \$200 a year and adding they would soon have a flourishing school; so without delay they set out on their journey going by land through Virginia, the Carolinas, and Georgia. I was at the convent the morning of their departure and chose a Mother pro tem. until an election takes place which will be shortly. In the meanwhile the present mother Sr. Theresa Lalor sent me your letter and desired me to answer it. There is no French nun now left in the convent, but as the number of the nuns is still about 50 and upwards, she thinks they might spare you a few to form an establishment in your diocese, if you pay their travelling expenses and hold out sufficient encouragement to induce their going. But at any rate the season is, I think, too far advanced to undertake such a journey before Spring. The funds of the nuns, are, every cent, wanted to pay as soon as they can, about \$10,000.00, which the new part of their convent, now finishing, will cost them.

Thank God, the cholera has ceased its ravages in my diocese. In Baltimore there have been about 800 deaths by it, two died of it about 6 weeks ago in my house, viz., my housekeeper, and a coloured sister, one of the oblates, who was nursing her, the latter no doubt caught it of the former, and died in about 14 hours sickness. I was confined to my room or bed during a week, with symptoms which might have terminated in the fatal disease, had they not been timely removed. Our Priests are all well, though their duties have been very arduous, and also I am glad to say very successful; I suppose from 2- to 300 conversions have been made since the cholera began. You have heard that in Baltimore two sisters of Charity attending the cholera hospital have died of it.

A few days before Bishop E. Fenwick's death he informed me he was then very unwell, he had written to me a short time before from Detroit concerning the petition he had made to the Pope for having Father Kenney as his coadjutor. A few days ago I asked Fr. Mulledy, the president of G. Town College what he thought of it, he said that as Father Kenney was a professed Father he could not be a Bishop unless the Pope strictly commanded him, besides that Fr. Kenney had already declined the coadjutorship of Dublin. I have written nothing to Rome concerning Cincinnati. It was Bp. Fenwick's opinion that Mr. Resè would not be suitable, but might do well at Detroit. From various sources this opinion appears well founded. Some hints have been sent to me from Ohio, that Mr. Kenney being a Jesuit, it might be against the good of that diocese were he elected, as by the will of Bp. Fenwick  $\frac{2}{3}$  of the churches and landed property have been left to the Dominicans. They have proposed to me to recommend certain Priests from my diocese; one or two proposed, I know, would not accept. I have done as yet nothing. Should Rome consult me, then I might deliberate and give my opinion. But let us all be cautious. If possibly a good



choice can be made let an American born be recommended and (between us in strict confidence) I do really think we should guard against having more Irish Bishops. I am really afraid of the consequences and I hope my fear proceeds from no national antipathy but from motives God may approve. This you know is a dangerous secret, but I trust it to one in whom I have full confidence.

Yours In Christ,

✠ JAMES, Archp. of Balte.

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Right Revd. and Dear Sir,

In haste I write you these few lines by a person starting tomorrow for St. Louis and sending you by him 25 copies more of our Provincial Council which with \$2.50 due to Myres for Fletcher's works will make you indebted to me in the sum of five dollars.

No doubt all the Bishops of the Province will be gratified with the publication you intend to print.<sup>4</sup>

After serious reflection I think I have good reasons not to have any Provincial Council this year. I send you also a copy of my late Diocesan Synod, lest you should not have received the one I sent you before.

Yours affectionately,

✠ JAMES, Archp. of Balte.

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Baltimore, March 19th, 1833.

Most Revd. and Dear Sir,

Immediately upon receiving your answer to my former letter, I transcribed that part which related to your invitation for a colony of the Visitation to come and settle at Kaskaskias in your diocese: The Community of George Town have accepted your offer and animated with zeal for the glory of God and the extension of their order, the following unns have volunteered their services: Sister Mary Agnes Brent, Superior of the new foundation, Sisters Mary Gonzaga Jones, Mary Genevieve King, Mary Ambrose Cooper, Mary Helena Flannigan, Mary Elizabeth King and Sister Catherine Rose Murray, a lay sister.<sup>5</sup>

Sister Mary Agnes Brent was a few years ago the Mother Superior of the convent of George Town, she has also been the head sister of their academy. In looking at their ages, in a list I have of the sisters, I find they are mostly about 30 years old or a little more, but none chosen are either too old or too young for a new foundation. Before giving my consent I required information as to the full consent of the

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<sup>4</sup> The publication alluded to is "The Book of Ceremonies," written by Bishop Rosati and published for him in Boston by Bishop Benedict Fenwick. "The Book of Ceremonies," writes Bishop Fenwick, under date of April 5th, 1834, "I am driving on with all speed imaginable, since I received the manuscript. It will be out in June." The price was set at \$1.00.

<sup>5</sup> The Foundation of Visitation Convent at Kaskaska.

named individuals, and as to the choice of the community. Having been certified of both I agreed, and they inform me they will immediately notify you of their approaching departure, and that also Mr. Matthews, their Father Superior, will do the same, begging me, at the same time, to write on my part. They would very much desire that a priest might accompany them. I have none who can possibly be spared. Bishop Portier offered to send a priest to accompany the sisters to his diocese; if you could do the same and send one immediately, he would be to them a source of confidence and protection. They write they will be ready to go soon after the beginning of April, say about the 15th. No doubt you will have the goodness to attend to their requests as far as may be possible. To come to another subject of your letter, Cincinnati,<sup>6</sup> according to my resolution, I wrote nothing to Rome until I received a letter from Propaganda, intending then if asked to propose candidates for the vacant See. Having received such a request from the Sac. Cong. desiring a speedy answer I proposed in the 1st place the Revd. Fr. Stephen L. Dubuisson; 2d, Father McSherry; 3d, Revd. Mr. Resè; but I insisted principally on Fr. Dubuisson, recommending him as much as possible for his saintly piety, his ardent zeal, accompanied with prudence, his successful labours in many missions, in every one of which he has done great good, gained the reputation of a saint and never was called to another but with the great regret of the congregation he left. He is now the Pastor of Trinity Church George Town, and his loss would be felt as much by me as by the Faithful. Though he be a native of France, he speaks English like an American and preaches with great facility and unction. He is well known at Rome, as are the two others, having resided there 2 or 3 years. As he is a professed Father of the S. J. I have warned the S. Congn. he would not accept, unless commanded in virtue of obedience by the Holy Father. Mr. McSherry is now at Rome and is also a professed Father. He is grave and pious, but timid and not experienced in the missions. I esteem him much. Bishop Fenwick wrote to me that Mr. Resè would better suit Detroit, that he liked to be among the Indians. This proposal of mine to Rome, I have only communicated to the Clergymen of my council, who unanimously applauded the choice; it is kept therefore a secret not known to any one else, not even to the Superior of the Jesuits or to Mr. Dubuisson, but I confide the secret to you. Mr. George Fenwick you mention is yet too young and inexperienced, in point of gravity and Mr. McSherry, his fellow countryman, appears preferable; but I would have mentioned none but Mr. Dubuisson, had not the S. Cong. demanded three names. The Superior Fr. Kenney has written to the General at Rome and desired me to do all in my power to prevent his election. And indeed I have mentioned his reluctance, and his asthma, as he desired and expressed my opinion to be conformable to his, that his health might be a good reason to excuse him.

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\* None of the three were chosen. It was Bishop John B. Purcell that succeeded Bishop Edward Fenwick in Cincinnati.

I shall always be glad to hear of the progress our Holy Religion will make in your diocese, and am often gratified at the good account we have from the West. In this old part of this new world, though more has been done, yet as much remains to be done as in the new states, and thank God, we are enabled to continue the good work. One of the towers of the Cathedral is nearly finished; the other is likely to be built this year. About five churches or at least four will also be built in my diocese, costing upwards of four thousand dollars each. The Petit Seminaire of St. Charles, Carrols'manner, is already covered with its roof. And we have other objects in contemplation. Thank God also, though now and then some turbulent spirit may start up, yet peace is not materially disturbed and piety among the faithful is kept up. Besides conversions of Protestants to our holy faith have never been so numerous as last year and continue almost daily to be.

Believe me as I am,

Yours most respectfully and sincerely,

✠ JAMES, Archp. of Balte.

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Baltimore, April 17, 1833.

To our very dear and well beloved daughters in Jesus Christ our Saviour, Sister Mary Agnes, elected Superior Sister, Sr. Mary Genevieve, assistant, and Sisters Mary Gonzaga, Ambrosia, Helen, Isabella, Rose and Prudentia, Professed of the Monastery of the Visitation of the B. Virgin Mary of George Town. Peace and consolation of the Holy Ghost.

Notice having been given us that you are requested in the town of Kaskaskia by persons of consideration who will furnish the establishment of a monastery of our congregation under the license and good pleasure of the Right Reverend the Diocesan Bishop.

We therefore order you to set off as soon as possible to cooperate in so good a work tending to the greater Glory of God and the salvation of many souls exhorting and commanding you to live there in the perfect observance of your rule constitutions and customs of your congregation and according to the spirit of your institute under the obedience of the said Lord Bishop or of those who shall command you in his name, till you be recalled either by us, or our successor if it be thus judged expedient, Praying God that he conduct you and ever keep you under the protection of his tender mercy.

We give you our paternal benediction given this day—

✠ JAMES, Archp. of Balte.

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Baltimore, September 3, 1833.

Right Revd. and Dear Sir,

At the request of the Prefect of the Sac. Congregation, I transmit you copy of the following letter:<sup>7</sup>

"SSmus D. N. Gregorius P. P. XVI' Sacrae Congregationis precibus annuit de concedenda pro istis regionibus, ad decennium, dispensationem super observantia abstinenciae ab esu carnum die Sabbato, quo jejunii praeceptum non obligat, generatim vero eandem dispensationem impertitus est, pro diebus Sancti Marci Evangelistae et Rogationum."

Adjectum accipiet T. T. decretum ea de re exaratum, illudque Episcopis Collegis tuis communicabit" Roma Ex Aed. S. C. de Prop. Fide, die Junii 22, 1833".

I, at the same time, inform you, that I have received the decree, which will be communicated to the Bishops assembled in the Provincial Council.

Your most obt. humble sert.,

✠ JAMES, Archp. of Balte.

Georgetown, D. C., May 10th, 1834.

To our dear and well beloved Daughter in Jesus Christ, our Saviour, Sister Mary Veronica Corcoran, professed Religious of the Convent of the Visitation of the B. V. of Georgetown, peace and consolation in the Holy Ghost.

We approve the request made of your person by the sisters of your convent of Kaskaskia to be their cooperator. We give you all the permissions requisite for that end, and that the merit of holy obedience may occur in all that you undertake for the advancement of the glory of God, and the good of souls.

We command you to set off as soon as possible, and to live there in the perfect observance of your rules etc.

✠ JAMES, Archp. of Balte.

<sup>7</sup> By General Law of the Church, the use of fleshmeat was prohibited on all Saturdays, as well as Fridays of the year. In 1833, on September 3, Archbishop Whitfield obtained of the Holy See a dispensation for the United States from the usual abstinence on Saturday, and Rogation day. Many of the poorer Catholics found it difficult to obtain necessary food on those days.

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